THE JAPAN MAGAZINE

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2

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THE HON. T. HARA, PRESIDENT OF THE SEIYUKAI PARTY, AND ONE OF JAPAN'S ABLEST STATESMEN

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THE JAPAN MAGAZINE

VOLUME EIGHT JUNE, 1917 NUMBER TWO

LEADER OF THE SEIYUKAI

By R. USAKI

ONE of the great names in the political world of Japan is Mr. T. Hara, leader of the Seiyukai, or Constitutionalist Party. Prince Katsura has passed away, Count Yamamoto has ceased to exercise political influence, while Marquis Saionji has retired to his ancestral village in the suburbs of Kyoto and Marquis Okuma is in similar seclusion at Waseda; and so the political world of Japan is now looking for some great leader to direct the affairs of state. Count Terauchi formed his cabinet independently of party affiliations, which has left party boundaries rather undefined. Whether the new cabinet represents the people has to be decided by the electorate; but there is no doubt that the country demands a ministry that is at once strong and popular. It is very difficult to decide whether the Seiyukai or the Kenseikai has the greater statesmen; but there is no difficulty in deciding that any ministry to be permanent and popular in Japan must be drawn from either of these parties. A coalition ministry representing all the parties would, of course, be an ideal one, but it is too much to hope for this under present circumstances in Japan.

If Count Terauchi relinquishes office he will be expected to take the Seiyukai into confidence as to consequent proposals; and if the outcome is finally a Seiyukai cabinet, even though Marquis Saionji may be Premier, Mr. T. Hara will be the real power behind the scenes. He is everywhere regarded as the most appropriate person for the premiership; and Viscount Kato is another; but the public would probably prefer Mr. Hara as he is more Japanese in his tastes and ways than Viscount Kato who fancies foreign modes. But both are alike candid and unreserved in their attitude to opinion and public questions generally. In career and character, however, the two men are regarded as widely diverse.

Mr. Hara's silver locks and soft liquid eyes command respect and betray an amiable nature that has by long struggle overcome the world. His penetrating features indicate an advancing nature.

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He is a man of rare talent, but not sufficiently affable to be prone to converse with the vulgar. Often he is stubborn and obstinately prefers his own to the opinions of others. When Mr. Hara was at the head of the Commercial Bureau in the Foreign Office under the famous Count Mutsu he was a colleague of the present Viscount Kato, who was then the head of the Political Affairs Bureau. Both were alike fond of argumentation, but Mr. Hara was inevitably the most unyielding in debate. In discussions with the Foreign Minister on any important question Mr. Hara always expressed his opinion frankly whether it agreed with Count Mutsu or not; and there were times when he had to be reprimanded for insistence on his own in preference to his superior's convictions. Mr. Hara would often say to the Minister: "Well, of course I will obey you if you demand it, but if you consult me I shall advise a different course."

Now a man of this temperment and talent is apt to be rather uneasy and disaffected if left without employment; but Mr. Hara never leaves himself without something important on hand. He is a great worker; and the more he works the more dispassionate he is in the contemplation of important question. Familiar with all forms of adversity he is ready for whatever comes; and his ability is recognized by all. Even those who are opposed to him respect him highly and appreciate his intelligence and urbanity. When Prince Ito summoned a council to consider various important questions affecting the nation Count Mutsu selected Mr. Hara from his department to sit on the council, and Prince Ito expressed his opinion that Mr. Hara would attain to greatness some day. He was seen to possess a brain well fitted for the consideration of delicate questions, and to view great questions with that deliberation and gravity which they demand.

The subject of our sketch comes of *samurai* stock, his father having been a *shizoku* of the Nambu clan and a real gentleman of the old school. Though not wealthy the family were always regarded as among the highest vassals and occupying an important place in the counsels of the clan. Mr. Hara's father died when the son was in his ninth year, leaving an elder brother, Yutaké, and younger named Makoto, as well as several sisters. The mother, who was an exceptionally intelligent woman, brought up the family in the way they should go; and so Mr. Hara owes as much to the training received from his mother, as most great men do. Mr. Hara built a villa for his mother in his native place and placed her in great peace and comfort in her old age; and he frequently loved to retire to that place to have a few quiet days with his mother bringing with him various little gifts which he fancied she might appreciate. She died in 1914.

Mr. Hara is a man greatly admired and and loved by his friends and rather held

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in awe by strangers, which is not wholly good for his prospects as a political leader. While his deference to old friends is very touching his coldness to new acquaintances is apt to be repellent. After his mother's death he returned to his native village of Motomiya in the suburbs of Morioka and entertained his old neighbours in an elaborate manner. Many of them were the friends of his school-boy days and they appreciated his attention deeply. They have followed the various stages of his career with great interest. At first he was poor and had no easy time getting on his feet. He went to the College of Foreign Languages and also studied at the Law College of the Department of Justice. At one time he was an editorial writer and the staff of the *Hochi* when Messrs Inukai and Minoura were there; he was fond of doing translations from the French. The Marquis Inouye perceived his talents and appointed him Japanese consul at Tientsin; and in 1886 he went to Paris as secretary to Legation. Subsequently he was recalled to become private secretary to Count Mutsu, when the latter was in the Department of Agriculture and Commerce, but when Count Mutsu became Foreign Minister Mr. Hara was placed at the head of the Bureau of Commerce in the Foreign Office. Prince Ito met Mr. Hara and liked him; and in 1895, after holding the post of Vice-Minister he was sent as Japanese Minister to Korea. On the death of Count Mutsu Mr. Hara retired and became manager of the Osaka *Mainichi*; and later he became Minister of Communications. The following year he returned to manage the Osaka *Mainichi*; and then when the Saionji cabinet was formed in 1906 Mr. Hara filled the portfolio of Home Minister. Resigning in 1908 he again became Home Minister in 1911 and in addition head of the Railway Bureau. In 1913 when the Yamamoto cabinet came into office Mr. Hara was again appointed Home Minister. When Prince Ito organized the Seiyukai political party in 1900 Mr. Hara was one of the twelve men on the organizing committee.

During the latter part of Prince Ito's career Mr. Hara was secretary to the party and the Prince's right hand man, and won great distinction for talent and organizing ability. When Marquis Saionji assumed the leadership of the Seiyukai Mr. Hara was the brain of the party; and later when Marqnis Saionji retired from leadership Mr. Hara was his natural successor. Though the Seiyukai party has lost much of its following through various misfortunes it is now well organized, and under the leadership of so able and experienced a politician as Mr. Hara it bids fair to retrieve its position as the greatest political party of the empire.

Mr. Hara is said to be a late riser; and the reason is, not that he likes sleep, but that he spends the first hours of the morning making his plans for the day, which he invariably does before rising; and what he plans, he as invariably carries out. All early callers at the Hara residence in Shiba park are told that the master is still in bed. But only Mr. Hara's friends know just what this means.

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THE FUDOKI

By F. YAMAZAKI

DURING the reign of the Emperor Gemmyo, 708 to 714 A.D., an Imperial order was issued requesting the provincial authorities to investigate the special features and resources of their respective localities; and the results of these investigations were entered upon record, each volume representing a province. These books came to be known as the Fudoki.

The information supplied by these records covers the areas, geographical position, climate, origin of names and places, special products, local traditions and various other facts of the various provinces of the empire. The request for compilation of the information included an order to have the volumes completed during the era in which the order was issued. It is clear, however, that this demand was not carefully complied with, for most of the volumes were not completed until later, some being indeed greatly delayed, or given up altogether. In fact the compilation of the Fudoki continued on through a period of some 200 years, not reaching completion before 930 A.D. in the Encho era. With the passage of time many of the volumes of the Fudoki have been lost; and only those devoted to the provinces of Hitachi, Izumo, Harima, Hizen and Bungo now remain. There are other volumes known as Fudoki but they are believed to be later compilations. The volume on Izumo is quite different from the others in form and is believed to have been written somewhat later, being for the most part of a geographical nature, with scant reference to tradition.

The oldest one seems to be the Fudoki on the province of Hitachi and is rather voluminous, while the works on Bungo, Harima and Hizen are very meagre. These books have been preserved through the centuries in the homes of nobles or in the shrines of temples; and seem to have been annotated and often revised by the hands of later commentators. But they are none the less interesting as records of provincial conditions in ancient times. In the realm of mythology and tradition they also afford interesting information.

In the Fudoki of the province of Hitachi we read that there is in that country a place called Ibaraki the origin of which was from a tribe of savages that used to inhabit the district. When attacked, these savages always retired to

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their caves in which they were safe from being molested, and when the enemy departed they again came out. They were very savage and lived by plunder, being impossible to tame or civilize. So a government official named Kurosaka-no-mikoto resolved to exterminate them. Watch was strictly kept on the movements of the savages; and while they were absent from their caves, great quantities of thorn-bushes were packed into the entrances. On the return of the savages they were attacked by soldiers, and being unable to take refuge in their caves, they were put to the sword and compietely exterminated. After that the spot was known as Ibaraki, or the place of wild thorns.

There is another tale about the Otome-matsubara, or pine grove of a boy and girl, which relates that in the days of remote antiquity there lived a youth and maiden who fell in love and used to meet secretly under the pine trees in the moonlight, where they passed the night in bliss, knowing nothing until cockcrowing at dawn. Then they resolved to die together, and were suddenly transformed into pine trees, the tree into which the boy turned being called *namimatsu*, and the one into which the girl turned, *kotsu-matsu*. Both trees were still to be seen at the time of writing.

A village named Shiradori-no-sato is mentioned, concerning which it is said that once in the days of old numerous birds descended from heaven and changed into girls, coming down in the morning and returning on high in the evening. They were fond of digging ponds and removing stones. Around the ponds they built banks, in which they were not very successful. Disappointed at the failure of their efforts they turned into birds and returned to heaven never to come back again. Hence the name of the place.

The traditions of another village of Hitachi over that its name, Asafu-no-sato, is associated with the conditions of the spot in ancient days when it was damp and grassy and hemp was grown, the latter being abnormally great in size; and so it was called the hemp village, as the name signifies.

Referring to the special products of Hitachi they are said to be chiefly of the sea, especially shell fish and snails, while deer are also mentioned.

The Fudoki of Idzumo has little mention of traditions; and indeed little of any great interest, except some tales about Achisukitakaiko-no-Mikoto, a son of Oanamuchi-no-Mikoto, who had very long hair. He could not speak but only make weird cries; and to cure him his father took him in a boat around all the islands of Idzumo, without any beneficial effect. Then the father offered prayers to the gods; and they vouchsafed him a vision in a dream, according to which he was to take his afflicted son to Mitsu-no-sato to bathe in a pond; whereupon the lad was relieved of his trouble and could speak and understand the language of

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his parents. Henceforth the water of that pond was holy and greatly in demand for use on ceremonial occasions. But mothers refused to eat rice washed in that water, lest they should give birth to deaf mutes.

Among the special products of Idzumo are named the plum, ginseng, ginger, wild potato, indigo, cypress trees, cryptomeria, camphor, paulownia, camillia, pheasants, doves, quail, lark, bear, wolf, wild boar, deer, hare, fox, flying squirrel and monkey.

In the Fudoki of Harima we read that in the reign of the Emperor Nintoku a camphor tree grew by the side of a well in the village of Akashi. It was of great age and very large: so tall indeed that the morning sun threw the shadow of the tree across to the island of Awaji and the evening sun to the province of Yamato. From this tree the Emperor had a boat made. The boat was remarkable for swiftness, skimming over seven waves with one push of the oar. Therefore the skiff was named the *Hayadori*, or fast bird. The Emperor used the boat to bring him drinking water from the well of Akashi to his palace at Naniwa, now Osaka; and one day when waiting anxiously for the water, as he was very thirsty, he composed a poem to the effect that he had waited so long that he had decided to change the name of the boat, as it could no longer truthfully bear such as name as "Fast Bird."

The Fudoki of Hizen has a tale about the Empress Jingo, who invaded Korea, and on the way did some fishing at Tamashima, making a hook from a bent needle. She remarked that if fish could be caught with such a hook, then perhaps she had the necessary equipment to capture Korea; and thus saying, she cast her line and caught a fine trout, since which time Hizen has been called the Medzura-no-kuni, or wonderful province. The name has since changed to Matsura by corruption. And afterwards in the month of April it became the custom for the women of the place go fishing with hooks made from bent needles seeking to catch trout, a sport at which the men of the locality were not so successful.

The Fudoki of the province of Bungo tells us that when the Emperor Jimmu came up from the province of Hyuga on an expedition into Bungo the savage aborigines tried to interrupt his way. The Emperor commanded clubs to be made from trees and demolished the savages, the blood flowing everywhere. And so the place where the clubs were made was called Tsubaki-ichi; while the spot where so much blood flowed, was known as Chida. Another tale in the same volume relates that in ancient times there was a paddy field at the foot of Kubiminé where the rice was liable to be eaten by deer from the neighbouring mountains. The farmer built a fence about his field and used to keep watch for the deer. A deer arrived, and pushing its head through the fence, began to nip off the rice ears. The man approached and was about to stab the animal when it looked at him and apologized in his own language for the intrusion and trespass. After that no more deer molested the fields; and the people called the place Kubita, or Head Field, and the mountain Kubiminé, or Head Mountain.

The volumes of the Fudoki are written in Chinese ideographs; and some scholars are of the opinion that that the books show traces of Chinese influence and Buddhist ideas.

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AMIDA AND TWENTY-FIVE BOSATSU DESCENDING ON CLOUDS FROM HEAVEN: ELEVENTH CENTURY PAINTING ON SILK

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1. FRESCO OF AMIDA IN THE HORYUJI TEMPLE: EIGHTH CENTURY
2. AMIDA TRIAD IN BEATEN METAL OF THE EIGHTH CENTURY
3. AMIDA TRIAD IN GILT OF EIGHTH CENTURY

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THE BUDDHIST MESSIAH

By NORITAKE TSUDA

(EXPERT IN THE TOKYO IMPERIAL MUSEUM)

ONE of the most difficult problems in the history of Buddhism is to elucidate the nature of Buddha. It is indeed in complexity not unlike the doctrine of the Incarnation in Christianity. To explain fully the nature of Amida-Butsu according to the dogmatics of the religion would require many volumes. In this survey of the doctrine one can, therefore, take up only the most essential points in a rather cursory way.

The nature of Buddha involves the conception of an idealized messiah. Amida-Butsu implies the manifestation in human flesh of supreme wisdom and infinite mercy. Mercy and wisdom are the cardinal doctrines taught by Shakamuni to his disciples. These doctrines are incarnated in Amida-Butsu. Shakamuni, of course, was a mortal man produced by the world of his time. It is not claimed that the supreme wisdom and mercy were perfect in the founder of Buddhism. It was only by idealizing him in after years that the idea of perfection could be attained. This tendency to idealization in the religion produced what is now understood as Amida-Butsu.

Thus, compared with the common man the Bosatsu is greater; and compared with the Bosatsu, Shakamuni is greater; and compared with Shakamuni Amida-Butsu is greater. And so among the various ranks of Buddhas Amida-Butsu is highest. Many Buddhas, or Bodhisattvas, are but partial representations of Amida-Butsu, the Supreme One. Among the many names given to Buddha the most essential to him are Amitabha and Amitayus, which convey the true idea of his nature. Amitabha literally means boundless light; and Amitayus means illimitable life. For the illumination and deliverance of mankind everywhere endless light and endless life are necessary.

Among the various sects of Buddhism the Jodo-Shinshu is the most popular; and the chief feature of this sect is its worship of Amida-Butsu by using the name. The worship consists largely of constant repetition of the phrase *Namu-Amida-Butsu!* By this means the individual will be delivered from all his sins. Thus the main doctrine of this sect is absolute reliance on the mercy of Amida-Butsu. No argument or system of reasoning or doctrine is necessary to religion. Amida-Butsu is all-wise and all-merciful and will do for man all that God can do, if man but trusts him sufficiently to commit himself to Amida-Butsu. Faith in and adoration of Amida-Butsu is the way of salvation. Absolute reliance on Amida-Butsu even at the last moment brings instant deliverance from sin, and sure salvation to the soul. Just as a stone into the sea sinks to the bottom, so is man lost without Amida-Butsu; but just as even a large stone crosses safely over the deep if on board a ship, so the soul crosses the river of life and death safely if in the arms of Amida-Butsu. This is the teaching of the sutras.

Amida-Butsu is believed to reside in a glorious paradise in the West. According to Buddhist tradition and teaching the East is the center of created life, while the West is the goal of departed souls and the direction of eternal light. Thus the western paradise is an idealization of Buddhism, purely a conception of the imagination.

For the purpose of manifesting to men the true nature of this metaphysical Buddha known as Amida-Butsu, various

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forms are adopted in addition to the use of names and doctrines. Among these devices posture is very important, the statues of Amida-Butsu being usually on a lotus with legs crossed in the conventional form. The attitudes of the hands also have specific significance. The first and second fingers must touch, in the case of both hands, the hands being brought together to form a circle with the fingers, the hands resting on the knees with the right hand uppermost. This posture of the hands is known in Buddhism as *Jo-in.* It is taught that Amida-Butsu can put himself in any attitude necessary to the saving of a soul, so that no case, and no class of people, is beyond his salvation. This capacity for adaptability to conditions and circumstances is signified by the various attitudes of the hands. In some cases the hands are on the chest, or the right hand lifted and the left laid on the knee. The colour of the statue of Amida-Butsu is usually of gold, which symbolizes boundless light. Buddist tradition has it that the high priests of the faith have at times been vouchsafed visions of Buddha and have made images of what they then beheld; and this is believed to account for the various forms which the statue of Buddha has taken in Japan.

There is no image of Buddha in Japan older than the 8th century. It is probable that the advent of the religion was older than the sculpture pertaining to it. One of the oldest of these images is that in the Buddhist triad in the Horyuji temple of Yamato, which is believed to have been an offering made by a consort of the Emperor Tenchi in the 8th century. The middle statue, of Amida, is 13 inches high, while the two attendants are about 11 inches in height. Amida is seated while the attendants are standing, each on a sprouting lotus petal; and there is a screen at the back on which several smaller images of Buddha are fixed. The whole is made of gilt bronze and exquisitely finished.

The Buddhist triad consisting of Amida, and the two Bosatsu, Kwannon and Seishi, is very popular, Kwannon signifying the mercy of Amida to mankind on the earth, delivering the people of the material world; and Seishi representing the boundless wisdom of Amida-Butsu. In a fresco of the Horyuji temple dating from the 8th century is found another example of the triad, but in this case men and women are gathered around the three divinities, some of the figures large and others small, but all in attitudes of devotion or meditation. The Buddhist triad is also found in the beaten metal work of the same century, one of which is made from a metal plate a foot long, the postures and attitudes being the same as in the fresco.

The most notable paintings representing the doctrine of Buddha from postures are in the Daiyenin at Mount Koya and some 22 other temples in the province of Kii. The painting known as the Amida-nyorai-nyu-gobosatsu Raigo-zu, shows Amida descending from on high riding on clouds with many followers, some playing music and some worshipping. The picture is on three very large pieces of silk; and the gold foil is rich, and profusely laid on Amida-Butsu. On the right lower corner is a landscape of remarkable taste and picturesqueness. The painting is ascribed to the famous priest Eshin of the 11th century, and reveals a new tendency in Buddhist art. It is among the list of first-class treasures preserved in the Tokyo Imperial Museum. There are other paintings of Buddha coming over the mountains; and all of them are attributed to Eshin who studied Buddhism in the Eshin temple at Mount Hiyei and whose teaching represents new developments in Buddhism, laying special emphasis on the mercy of Amida-Butsu as a means of deliverance in this life and a glorious rebirth to paradise after death. He painted his beautiful pictures as object lessons of the faith he taught. There is a tradition to the effect that when Eshin was climbing Mount Fujigamine in the Hiyei range an Amida triad appeared to him, the place being suddenly filled with flowers and perfume; and that the priest painted the triad as thus revealed to him. Both of the most famous paintings by Eshin depict Amida-Butsu coming down to succor and save those calling upon him; and from this new phase of the idea arose the Jodo-Shinshu sect of Buddhism.

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AMIDA TRIAD, PAINTED ON SILK, CROSSING MOUNTAINS

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TENZEN WATCHING THE DEPARTURE OF SHIKINAMI FROM THE HOUSE OF OSAN

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ATSUKURA DISGUISES HIMSELF TO OVERHEAR THE CONVERSATION OF SHIKINAMI

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OSAN AND HANSHICHI REPAIR TO THE SEN-NICHI TEMPLE
TO DESPATCH THEMSELVES

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OSAN AND HANSHICHI

A NOVEL

By BAKIN

(Translated By Dr. J. Ingram Bryan and Professor Shin-ichi Takaki)

XIX

MUTUAL RECOGNITION

THE unexpected visit of Shikinami, wife of Arimatsu Tenzen, as has already been intimated, left Osan much embarrassed. Recovering her composure somewhat, Osan said:

"Then you are the mother of Sonohana? My husband has told me of you. I suppose there is some good reason why you have come as far as Osaka so late in the season!"

"You may, perhaps, infer that I have come to accuse you," replied Shikinami, and to taunt you with wrongdoing, shaming you and using our family influence as retainers of a great lord to your hurt. But I have not come on any such errand as that. My daughter has recently recovered her wonted health since she heard that you and Hanshichi were well and happy; and her recovery has naturally made me very happy also. I do not attempt to praise her simply because she is my daughter, but I *do* say that she is not a bit jealous of you. Though for the last seven years her husband has deserted her, she has put in all those years in perfect chastity, faithful to her husband and without a thought of ever seeking another. This fact I want to make known to Hanshichi; and for this purpose I sent my son, the elder brother of Sonohana, to Osaka to communicate with Hanshichi and to ask him to write us occasionally so that we might know how he fares. But I also desired to know what you think about the matter; and being a more suitable person to see you than my son, I came myself to call on you. On pretence of making a visit to the Temma shrine at Nara to return thanks for the recovery of my daughter's health I have secretly arrived here this morning. I hear you have a daughter by Hanshichi. I am indeed glad to know that you are all well and happy, in spite of being reduced to the rank of tradespeople."

On hearing such words of kind soliciation Osan was more overcome than if she had been blamed and sneered at for taking Hanshichi from Sonohana. For a time she paused, gazing at the floor in silence. At last she lifted up her head and spoke:

"Since you are not familiar with the circumstances it is but natural that you should feel hard against me; and yet you speak so kindly that I am overcome with sorrow and cannot well express myself either to apologize or to explain. I may seem to be excusing myself to you, but it is no use to speak unless I go into every detail. You know I was betrothed to Hanshichi when I was but a child.

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The reason why our marraige was never consumated in due course I cannot now disclose to you, as it would implicate my father-in-law, Hanroku. All I want you to understand is that it was not due to mere passion or youthful impulse that Hanshichi and I became man and wife. Moreover, the reason that my husband ran away from the capital and made his whereabouts unknown was simply out of loyalty to the good name of his master, though I am not now liberty to go into that side of the case."

"You are really the woman who was betrothed to Hanshichi, are you?" said Shikinami, apparently much surprised. "There must have been some good reason for your marrying Hanshichi, of course. However, your marraige was arranged by parents; but the marriage of Sonohana and Hanshichi was under the sanction of the lord of the province, which has higher legal standing than a marriage arranged by private persons. As you well know, one cannot have everything one's own way in this world; it is simply in the nature of things. Could you not, therefore, make up your mind to give up Hanshichi simply for his sake? Of course I hate to ask such a thing; but if you consent, my husband's anger will be appeased and his dignity reinstated and Hanshicni's father will be freed from his long confinement, while Hanshichi himself will be welcomed back forgiven to the service of his lord. I feel very sorry for old Mr. Hanroku to be pining away in durance vile in his declining years; and I hear that he is likely to die of worry and remorse if not of age. The whole thing, you see, depends on your decision, whether you set free your father-in-law and allow your husband to rise to his former position, or not."

"Very well" replied Osan, weeping bitterly. "If all could be done as you say merely by my decision; if my father-in-law can be set free and my husband raised to his former rank, I am ready to sacrifice myself and keep out of the way!"

Shikinami looked closely at Osan and said: "You and my daughter Sonohana are both extremely beautiful both in features and in mind; indeed such beauty is rare in this world. And now that you have consented to the sacrifice, will you not tell me the meaning of what you mentioned a moment ago? You suggested that Hanshichi ran away from the capital to parts unknown solely out of loyalty to his master! Now just what do you mean by that?"

Thus forced to unburden her mind Osan revealed to Shikinami all that had happened, as well as the why and the wherefore thereof; and after hearing all the details, Shikinami said:

"I hope you will not hate me for trying to separate two such loyal and chaste persons as you are; for such hate is common in this world. Where is the child that was born to you and Hanshichi? I hear she is already six years old."

At this question Osan again began to weep, while she tried to tell her guest how the little girl was abducted by a ruffian on the Aiai bridge.

On learning what had thus happened Shikinami said she would make Osan a present to console her; and thus speaking, she went out and made a signal to one of her palanquin-bearers, who forthwith opened the door of the palanquin and brought out a little girl in his arms. Osan at a glance saw it was none other than her own little Otsü, and so was filled with delight and surprise.

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"Can it realy be my own little Otsü?" she exclaimed, almost overcome with joy. "Oh, my darling! Oh, how happy I am! You are all right, are you?" and thus she went on in a mother's way, doting on the child, whom she pressed to her heart over and over again, with the happiest of expressions on her face.

"Mamma," said the child; "look at this! A strange aunt made it for me," and she produced a beautiful red dress and a doll. The child played with the doll, and while she did so Shikinami explained to Osan how she had got possession of Otsü and was able to return the child. It was, of course, a very interesting story, something on this wise:

"When my son, Sotaro, was passing over the Aiai bridge he saw there was a fight going on; he even saw sparks flying from the clashing blades of steel. On venturing as near as he dared, he perceived that Hanshichi and Zenpachiro were in deadly combat. Knowing that the mother and child were in great danger he thought that he would at least save the child; so he seized Otsu and fled. As he pursued his way secretly along the river bank he fell in with Chokuro running and full of wounds. Sotaro at once made him prisoner and took him to the inn, where Otsü was handed over to me, his mother."

Having thus explained the matter, Shikinami was somewhat surprised when Osan said: "Since I have to part with Hanshichi, I hope you will take my little Otsü too and do the best you can for her as your own child at Nara; you may treat her as your grandchild. I don't know what my husband will say, but I shall now burn this little bag and the token it contains, which was exchanged with him as the sign of our betrothal."

So saying Osan took out from her bosom a tiny case for holding charms, which she carried on her neck; and as she opened it a broken piece of plectrum fell on the floor.

"Wait, wait a moment," exclaimed Shikinami. "I seem to have seen that piece of broken plectrum before. Can you tell me why you are in possession of it? Was not your name Osan when you were a child? Is there not a description of your lineage in the charm-case?" Thus she went on in rather an excited manner that much impressed Osan.

"Yes, my name in childhood was Osan; and my father's name was Tamba Taro. Are you not my real mother whom I have prayed all the gods to help me to meet?

"Yes, I am your real mother, dear child!"

Both mother and daughter embraced fondly and in deep silence, sobbing to their hearts' content, overcome with long-awaited joy!

As I parted from you at the age of three I do not well remember your features, my dear mother; but my father, on his deathbed, told me that, I would always be able to recognize my mother when I came across her by producing the piece of broken plectrum and seeing whether it would match a broken piece which my mother always bore about with her. Oh, if my father were living now how overjoyed he would be!"

At this Shikinami took from her bosom a little case containing another piece of broken plectrum, which she compared with the piece in possession of Osan, and the two piece corresponded exactly.

"I do not remember how long ago it was, now, but when my poor husband was without a regular master, living the life of a *ronin*, I separated from him much against our better mind. You were but three then. I went alone to the capital, and never again heard anything of my husband, nor of you, my daughter. Your father is dead, you say? Ah, when did it happen?"

Osan then related how her father afterwards had become blind and changed his name to Tamba Ichi and turned to playing the *biwa*, and finally was killed in an accident when Hanroku, a woodcutter, was felling a tree.

"Well," said Shikinami, "I am alive, well and living comfortable and in affluence, I am ashamed to say. My body is covered with silk, and often with gorgeous brocade, but I am lacking in the first

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principles of womanhood. I went to the capital and could not get into the Palace as I wished. So I fell into deep distress. Then I heard of a retainer named Arimatsu Tenzen whose wife was dead and who wanted a wet nurse for his motherless boy. I applied for the post and got it. The son that I brought up is the present Sotaro. I wrote to Tamba Taro my husband at home but the letter was returned saying that his whereabouts were unknown since he had left on a journey with his little daughter. Later when Tenzen proposed that I should become his wife, thinking that my husband must be dead, I consented and married him. My little daughter I supposed was lost beyond recovery. A daughter was born to me and I named her Sonohana. Oh, I feel that I am the most wicked and wretched of women! I even advised my daughter Sonohana to give up Hanshichi and marry another; and now to make my deeds worse I have come to Osaka to persuade my other daughter to separate herself from her most loyal husband. The more I think of it the more wicked and miserable my life seems to me!"

At this Shikinami burst into tears and threw herself hopelessly on the floor. Osan tried to comfort her saying that according to what she had said, Sonohana and Osan were sisters:

"I shall let her have Hanshichi and I shall become a nun! Please do not worry so over the matter! I am resigned to fate."

"Yes," moaned Shikinami, "since you are my real daughter, I suppose I must consent to your breaking with Hanshichi. Otherwise my husband would be suspicious that your running away with Hanshichi was plot of ours. I am so sorry that my coming from Nara to see you has led to such a situation. I will then take Otsü back with me to Nara and bring her up in the way she should go. I will try to the best of my ability to do my duty to my former husband and to you."

And then she took Otsü by the hand and told her that she was her grandmother and was going to take her to Nara where she would buy for the child everything the little one wanted; and the child at once said she would like another doll. And turning to Osan the child said: "Mother, dear won't you and father come tomorrow to fetch me home again?"

As the child was led by the hand out to the palanquin Osan heard a sobbing voice within; and so she ran to the door to see whether Sonohana might not be there. But the bearers at once lifted the palanquin and bore it off, leaving Shikinami to proceed on foot.

It turned out that during this whole interview between Shikinami and Osan two samurai were listening behind a hedge. Osan knowing nothing of this, burst into tears as soon as Shikinami had left, thinking only of the sad separation from her little daughter, whom she had recovered only to give up again.

Just then the door opened and in walked Hanshichi.

"You need not tell me anything," said he. "I have heard all. I wonder how it is that two enemies have become parent and child! It is all very well to seek my father's pardon; but how can you expect me to desert you and return to Nara just to humour my father-in-law? The fact that I killed Zenpachiro on the Aiai bridge is now known and the officers of the law are on my track; and if I am caught before I have repaid Mr. Atsukura, my seven years of hard labour will have been in vain. I fear there is nothing left but for me to commit *harakiri!*"

Hanshichi arose to leave, but Osan caught him by the sleeve and endeavored to detain him, saying. "If you go to despatch yourself I must be allowed to go with you!"

Then they both sat down and proceeded to write out their last thoughts in the form of verses on the paper screen. Having finished this, they ran out of the house, holding each other by the hand. Outside they met two officers who had come to apprehend Hanshichi. Being not rocognized, they dodged past the officers and fled to the precincts of the Sennichi temple which they thought a good place to end their lives together. There in the twilight they stood under cover of the clouded moon!

(*To be continued*)

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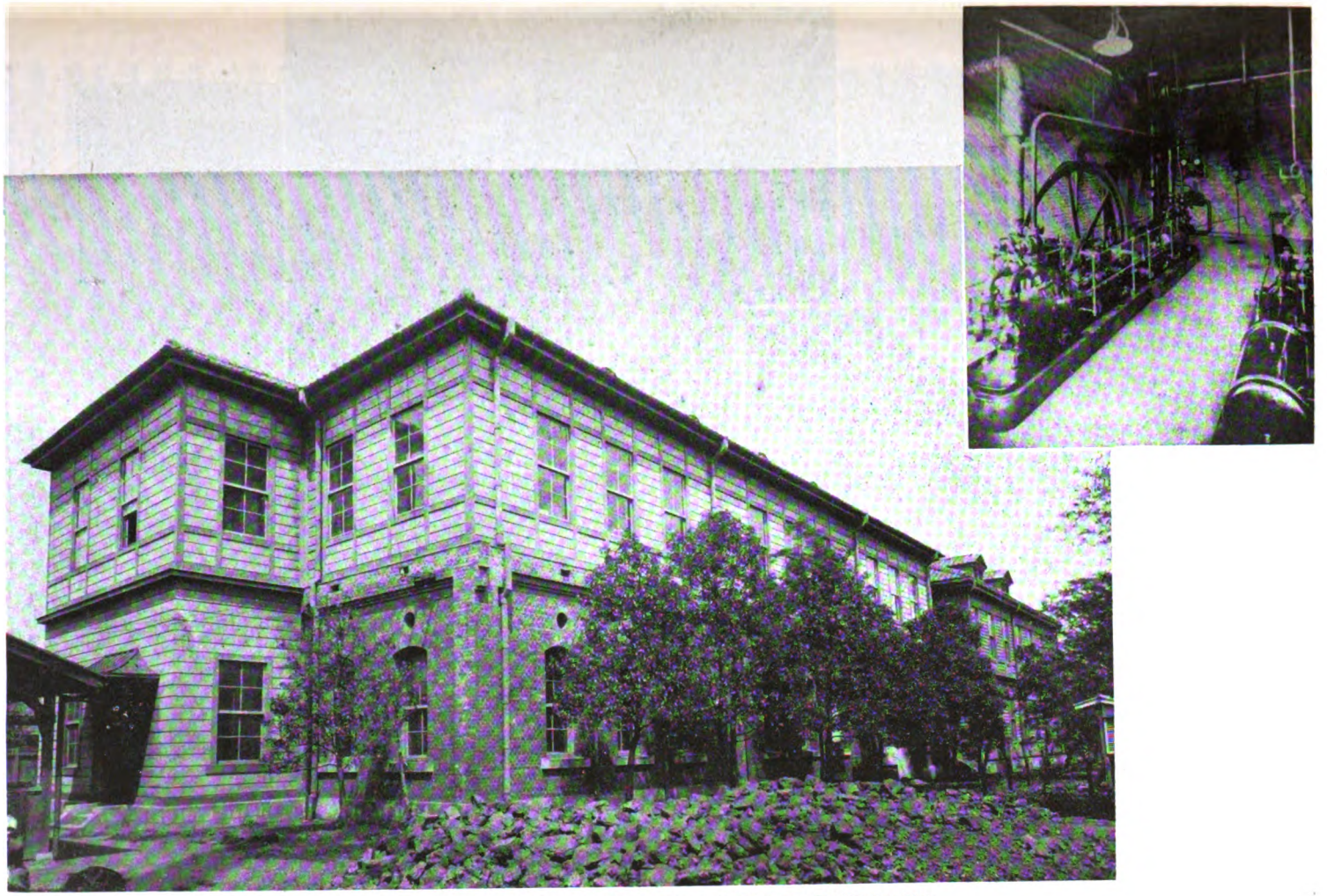

LABORATORY FOR BREWERS, WITH ENGINE ROOM

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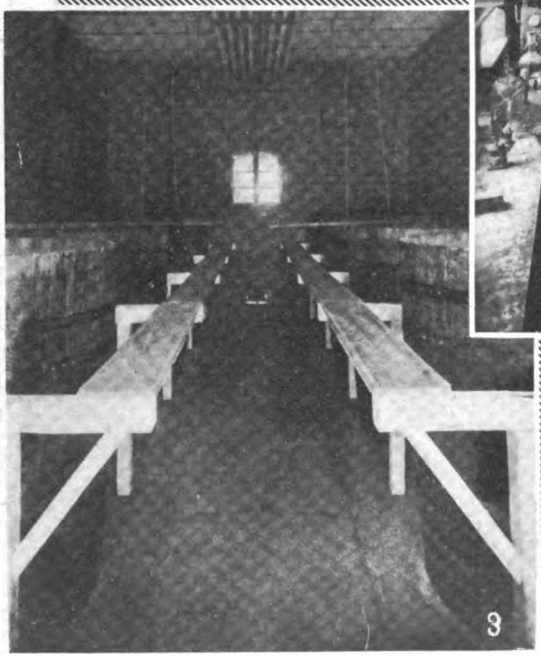

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A LABORATORY FOR BREWERS

By K. SASANUMA

ANYONE who visits Asukayama, a noted place of cherry blossoms in the outskirts of Tokyo, will at once notice some lofty chimneys at the foot of a hill on the banks of the Takino river. These rise from a great brewing laboratory. The establishment is devoted to the scientific making of saké, the national alcoholic beverage of Japan, as well as to the brewing of soy, another necessity of the Japanese table. Here investigations are always in process, and every advance in knowledge is duly reported to the maker of saké and soy. In connection with the laboratory there is also a school for saké and soy makers. This is the only institution of the kind in the empire.

After the war with Russia the Japanese Government began to devote more official attention to the brewing of saké, prohibiting private distilleries and breweries and making the manufacture of the beverage uniform throughout the empire. In compensation for the trouble to which the brewers were put, the Government at that time established the laboratory near Tokyo, for the special benefit of the industry. Originally it was under the anspices of the Department of Agriculture and Commerce, but later it came under the management of the Department of Finance. In the laboratory are employed only scientists of first-class reputation and men of great practical experience in the brewing of saké and soy. It is indeed not only a laboratory but a model brewery.

The laboratory department is divided into the analyzing section and the experimental section; while the brewing department has its sections for saké and soy. The laboratory issues bulletins five or six times a year, giving full accounts of experiments and their results. By this means great advances have been made in the science of brewing. This has been especially in the direction of utilizing acid milk in brewing and in a special treatment of water used in the process, which methods have revolutionized the old ways. The inventors of these new and improved methods have been duly decorated by the Government. One of the methods has succeeded in producing a remarkably good sample of champagne from saké, known as *futtoshu*, or effervescent saké. Since the new drink has been put on the market it has commanded a wide and increasingly popular sale. The saké champagne contains sugar, acid and the usual gas, with some spice flavouring. It is not only a very palatable and refreshing drink, which some people like better than champagne, but it is less than one-tenth the price. The new drink has come in very convenient since the decline in the import of champagne on account of the European war. This Japanese cham-

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pagne is now used at nearly all native feasts and banquets. The main difficulty in perfecting it has been now to get rid of the saké smell, which is of a peculiar nature, though not at all unpleasant. When this has been accomplished there is no doubt that the new drink will largely supplant champagne in various parts of the world.

In the process of brewing soy various improvements have also been made. Japanese soy, at first exported chiefly for the use of Japanese abroad, is now in demand for foreign consumption as a delightfully palatable and refreshing sauce for fish and meats, not nearly so strong as the usual Worcestershire sauce and much cheaper. The export of this condiment which had been on the increase before the war, fell off considerably owing to lack of freight space, but after the war it is expected to recover what it has lost. The scientific laboratory is devoting assiduous attention to improved methods in the brewing of soy, as it takes a long time to brew and requires most careful attention to attain the best quality. Some noteworthy experiments have already been made, especially in the direction of producing a soy that cannot be distinguished from the best foreign sauce save by its superiority. Particular attention is being given to a popular sauce made in Germany, so as to produce a substitude for it that will be regarded as both cheaper and superior. The laboratory is also studying experiments in whisky distilling and brandy making, so as to preclude the need of imports of these and similar liquors, as the demand for them is fast growing in Japan.

The laboratory now has a staff of fifty expert and the brewery department some one hundred hands. At the head of the scientific department is Mr. Jui Matsumoto. All the officials have residences in the compound of the laboratory, as a good deal of their work has to be at night during experiments. The officials and scientists have to devote some of their time to teaching those who come up for study, the school having already turned out more than 600 graduates in saké-brewing. The Japan Brewing Association, while not officially a part of the laboratory, has close connection with it, and issues from time to time reports of its progress in the industry and holds exhibitions of its products. Recently it has turned its attention to the production of salicylic acid, on account of decreased supplies from Europe, and has been very successful, as this chemical is used in preserving saké. In this way the saké brewing trade has escaped the drawbacks that might otherwise have been inflicted and the government has not lost in its saké tax revenue. Saké is a drink peculiar to Japan, having come down from days prior to any foreign influence; and it is made from rice, the staple food of the people. In recent years foreign drinks have come much into competition with saké, especially beer and wine as well as whisky to some extent, but they have by no means replaced the national drink. In saké-making the Japanese will never have any formidable competitors, for it is the result of thousands of years of experience and the knack of producing it could not easily be attained by foreigners: it is even to the most experienced a delicate and tedious process that requires almost intuitive genius. There is every opportunity, however, for all who wish to know how saké is made, to visit the great scientific laboratory in the suburbs of Tokyo and find out for themselves.

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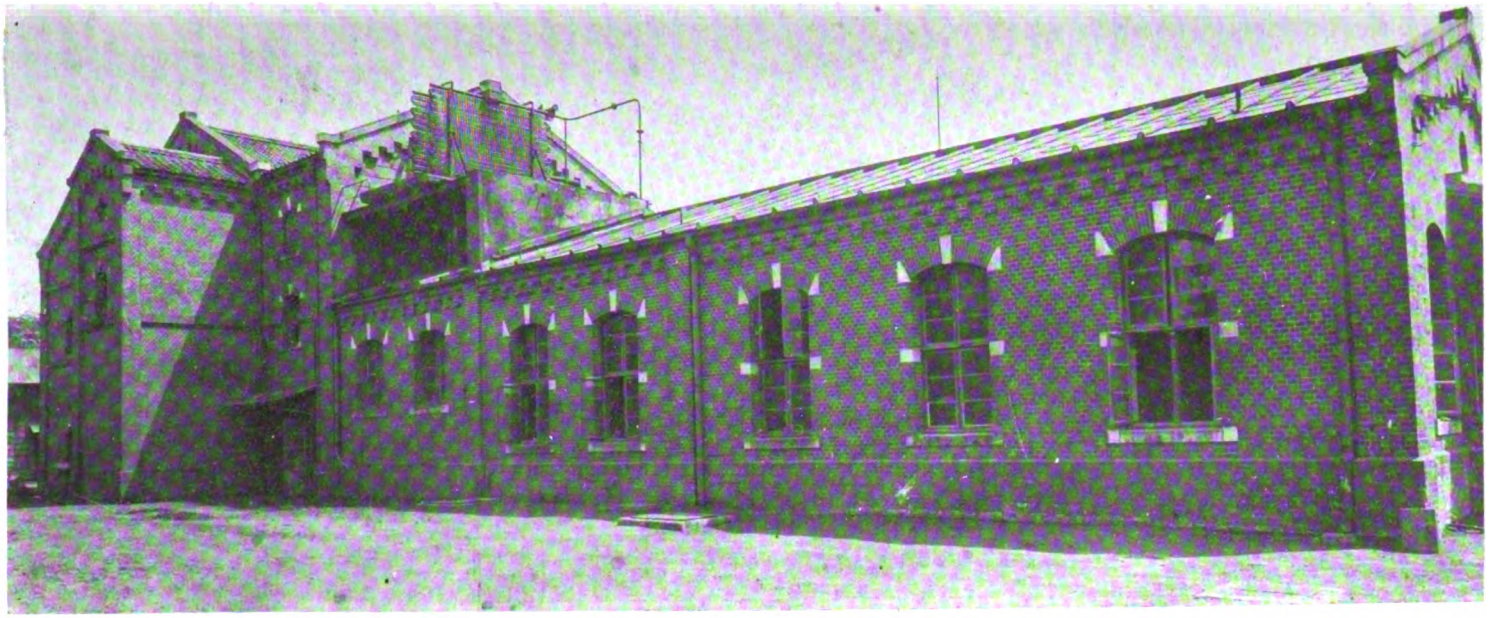

LABORATORY FOR BREWERS

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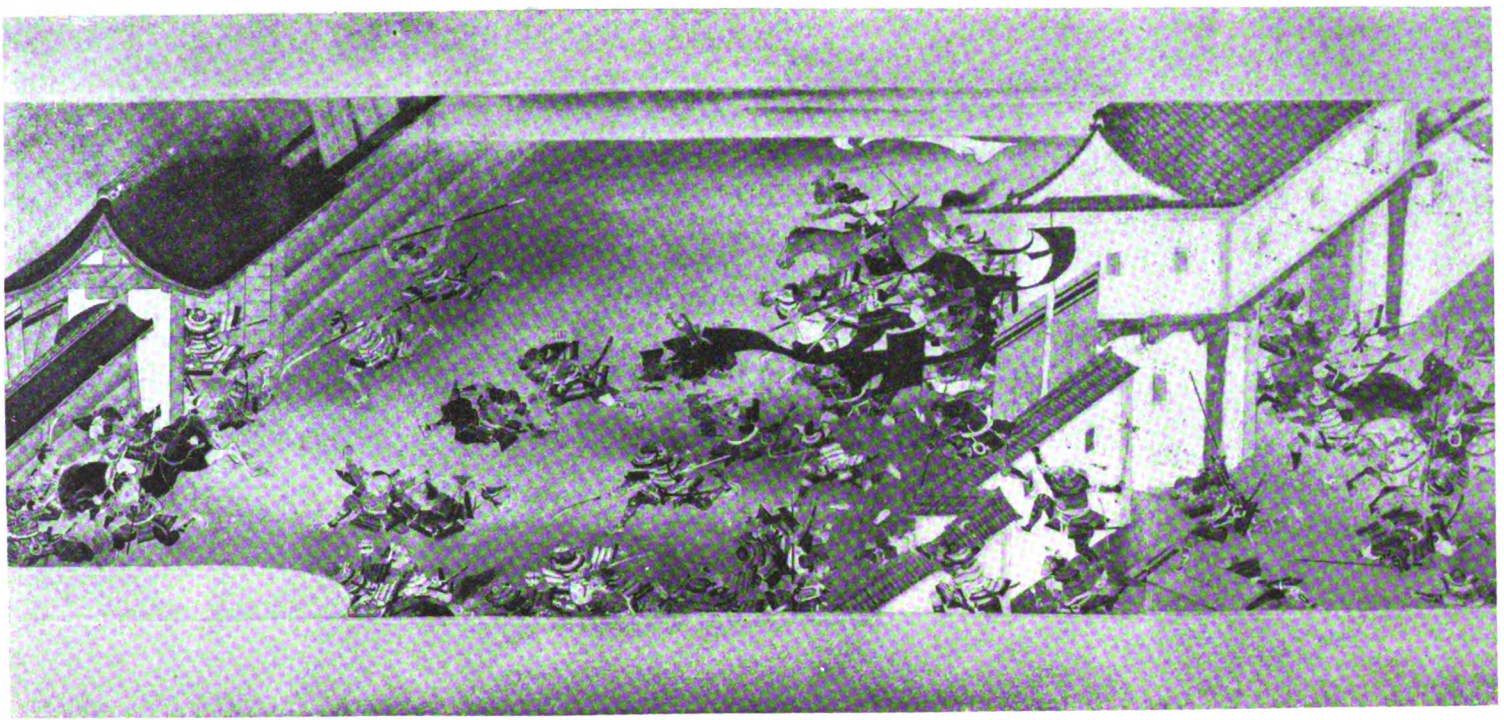

OLD PAINTING OF THE FALL OF OSAKA CASTLE

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THE FALL OF OSAKA

By K. MIYAMA

IN September, 1600, Tokugawa Ieyasu defeated his rival, Ishida Kazushige, in the decisive battle of Sekigahara at Minonokuni. The victory was absolutely favourable to Ieyasu, as the daimyos had hitherto been divided into eastern and western parties, and Ieyasu was now leader of the Eastern party. The victory, therefore, doubled his power and influence and he seized the reins of government, meted out rewards and penalties and set up or deposed daimyos as he pleased. Even Hideyori, son of the great Hideyoshi, who had never been ranked among mere daimyo before, had then to come down to such a position, being given the provinces of Kawachi, Settsu and Idzumi whose income was about 670,000 *koku* of rice.

In 1603 Hidetada, son of Ieyasu, gave his daughter, Senhime, in marriage to Hideyori. After the year 1610 Hideyori was obliged to send every year a messenger to Ieyasu at Shidzuoka to offer New Year's congratulations, in accordance with the ceremony observed by daimyos. In 1611 Ieyasu came to Kyoto where he had an interview with Hideyori at Nijo castle. Kato Kiyomasa, a special favourite of the great Hideyoshi in his day, accompanied Hideyori and looked after him during the formal interview. It had formerly been rumoured that Hideyori was a foolish youth from whom little was to be expected, just to quiet the suspicion and jealousy of Ieyasu; but at this interview the latter at once perceived that Hideyori was no fool but a man to be reckoned with. Ieyasu could not but regard the son of the great Hideyoshi as a menace to his own future overlordship of the daimyos. So long as he was pleased to regard Hideyori as a foolish youth Ieyasu was content to be at rest, but no sooner did he realize that this youth was to be a coming man, than Ieyasu grew exceedingly cautious of Hideyori and began to feel that the security of the Tokugawa régime depended on the complete overthrow of the Toyotomi family.

At this period Ieyasu was already an old man while Hideyori was in the prime of life. Thus the latter could well afford to await the death of Ieyasu while the latter could not thus expose the destiny of his family to the will of so formidable a rival. It made Ieyasu increasingly impatient to realize that the Toyotomi interests were merely awaiting his death to reassert their claims to supremacy.

And so to weaken the financial condition of Hideyori Ieyasu suddenly made him responsible for recasting the great image of Buddha in the Daibutsu Hall of the Hokoji temple. He thought that so long as the Hideyori family were engaged at so expensive a task they would not be likely to afford plans for the overthrow of the Tokugawa cause. Ieyasu knew that Hideyoshi before his death had an enormous accumulation of

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gold which he had stored in Osaka castle, and that if some of this was not expended in the reconstruction of the Daibutsu it would very likely be employed against Ieyasu. The friends of Hideyori were at once aware of the purpose Ieyasu had in view when he thus ordered their master to undertake the great task of reconstructing the big image; but they knew that at that time there was nothing for it but to yield. The task was duly undertaken and completed in 1614.

The opening ceremony was to take place in June of that year and the huge new bell just cast was to be rung for the first time on that occasion. The inscription on the great bell was *Kokka Anko*, which might be translated: "May the Nation be Safe and Peaceful!" Ieyasu found fault with the inscription on the ground that two of the ideographs were the same as were used in his name, and that as they were separated by another ideograph the inscription might be taken as invoking a curse on him, signifying that he might be cut in two. In apparently great anger, Ieyasu sent Itakura Katsushige to Katakiri Katsumoto, chief retainer of Hideyori, to demand an explanation. Of course all were surprised that so great a statesman as Ieyasu should be seemingly so wrought up about so trifling a matter, but there was a strong suspicion that he was merely looking for a cause of offence to open a quarrel with Hideyori. To make peace, Katsumoto took with him Seikan a priest who was the composer of the inscription, and a retainer named Ono Harunaga, and went to Ieyasu to offer due apology.

Ieyasu refused to see any of them except Katsumoto whom he detained and severely blamed. For the furtherance of peace Yodogimi, mother of Hideyori, sent her two ladies, Okurani and Shoyei, to make her apologies to Ieyasu. These Ieyasu received in a gentle manner, saying that there was nothing to be troubled about, as it was only a trifle. This was quite in contrast to his attitude toward Katsumoto whom he ordered to produce proof that the offence was not intentional and that Hideyori harboured no malicious intentions against him. Ieyasu knew that Katsumoto was a very important man on Hideyori's side, and so he tried by various tactics to estrange him from the Toyotomi interests. After a while Ieyasu dismissed both Katsumoto and the two lady messengers who had waited on him.

On the way to Osaka Katsumoto discussed the question with the two ladies, saying that he thought the only way to appease Ieyasu was to send Yodogimi, mother of Hideyori, as hostage to Ieyasu and that Hideyori should go and stay in Yedo. He felt that so long as the Hideyori interests centered in Osaka Ieyasu would be suspicious, as that was a strategical position. But as the two ladies had met with every kindness at the hands of Ieyasu they did not see the gravity of the situation in the same way that Katsumoto did and even suspected Katsumoto of being unreasonably anxious. They parted from Katsumoto at Osaka and returned to Yodogimi whom they assured that Ieyasu was not in such a state of anger as was fancied, at the same time expressing suspicion as to the undue anxiety of Katsumoto. From this Yodogimi and Harunaga increasingly suspected that Katsumoto was furthering the designs of Ieyasu and so they plotted his assassination at Osaka castle.

It was a terrible blow to poor Katsu-

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moto to have his good intentions thus misinterpreted and his loyalty suspected, and so he retired in disgust and humiliation to Takatsuki castle on his own estate. Katsumoto, the greatest support of the declining house of Toyotomi, being thus removed, Ieyasu felt that he could have matters more his own way. In October, 1614 Ono Harunaga held a conference and sent out a manifest in all directions urging the people to come to the defence of the Toyotomi family which they had reason to remember for its benevolence. Among the distinguished soldiers that responded were such men as Sanada Yukimura, Chosokabe Morichika, Goto Mototsugu and others, all valiant heroes of former wars, but it was noticeable that no daimyo holding a province appeared to take up arms against the Tokugawa house. As the battle of Sekigahara had already decided the question of supremacy no one was willing to raise that question so soon again. The men who assembled at Osaka castle, however, numbered over 100,000 or more.

On receiving news of the uprising Ieyasu ordered certain daimyos to prepare an exedition against Hideyori; and his own son Hidetada left Yedo for Osaka. In November Todo Takatora, Ii Naotaka, leading the advance guard of the Tokugawa forces, arrived at Sumiyoshi. Sanada and Goto proposed to attack the enemy before all the forces had arrived, but the suggestion was rejected by Ono Harunaga who was more concerned with his own prestige and initiative than with the safety of his master's interests. Meantime an army of 500,000 Tokugawa troops appeared before Osaka and laid seize to the castle. The first onset was repulsed by the forces under Sanada. Ieyasu had his headquarters on Chausuyama south of Tennoji where he went around inspecting camp after camp. He forbade all attempts at independent action and caused all attacks to be made simultaneously from all sides. The great castle splendidly withstood the onsloughts against it but suffered somewhat. Ieyasu seeing that to press the assault unduly would result in heavy loss made proposals of peace to the garrison on condition that the outer moat should be filled in. The garrison suffered from divided counsels and Ono persuaded Hideyori to agree to peace.

One hundred thousand men of the Tokugawa side at once set to work filling up the moat; and when finished they went on to fill the inner moat as well. The garrison protested against this as a violation of the agreement, but there was no responsible person among them to represent Ieyasu and the work went on until the inner moat was partly filled up, owing to the delay in negotiations. It was nothing but a scheme of Ieyasu to get the better of the garrison. Peace now existed in a sense. What has been called "The Winter Campaign of Osaka" was over. In 1615 Ieyasu returned to his villa at Shidzuoka and Hidetada to his mansion in Yedo, while the Osaka party spent the time in feasting, congratulating themselves on having succeeded in making peace on easy terms. Already a great amount of money had been laid out in reconstructing the image at the Daibutsu temple, and now much more had been expended in the war, and so there was no fund left from which to reward the officers who had participated in the present war. In order to retrieve the fortunes of war these officers persuaded Hideyori to take up arms again

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against Ieyasu. They had the inner moat again cleaned out all the *ronin* of the country were invited to come and help, until about 150,000 men assembled, Sanada and Goto being the leaders, as before.

It was Sanada's idea that they should first occupy Kyoto, and once having possession of the Imperial palace they would be in a position to issue Imperial orders and so have a great advantage over the enemy. This propsal was again rejected by Ono who feared that Sanada should have some advantage over him. It was finally decided to meet the enemy outside of Osaka, and Sanada encamped at Tennoji, south of Osaka, Goto at Hirano, Kimura at Wakaye and Chosokabe at Yano. The vanguard of the Tokugawa forces was led by Midzuno Katsunari and Daté Masamuné who came from the Nara direction. Goto advanced to meet them, encamping at Komakiyama, expecting the other forces of the Hideyori army to come to his assistance; but Ono was badly defeated on the way, while Sanada was delayed through having gone astray in a fog. Goto's army, thus attacked on three sides without relief, by a surpassing number of the enemy was cut to pieces and their leader killed. Seizing the advantage, the troops of Daté pursued the Osaka men, when he was met by the forces of Sanada and defeated, the latter retreating quietly to Osaka. The pursuing forces of the Tokugawa were in turn met by those of Chosokabe which had lain in embush, but the latter was in turn met by the troops of Ii and Todo and compelled to give way, hurriedly retreating to Osaka castle.

Soon the whole Tokugawa army arrived before Osaka castle and divided into two forces known as the right and left divisions, Ieyasu himself commanding the left division and his son Hidetada the right. Simultaneous attack was made on the stronghold on the south side which opens on a field and suitable for advance. But Sanada and Mori and Ono Harufusa who had encamped without the castle, now came forward to attack. Sanada killed Matsudaira Tadano who led the vanguard of the Tokugawa ranks, but himself fell soon afterwards. Mori killed several Tokugawa generals, including the brave Honda Tadatomo and Ogasawara Hidenaga, penetrating even to the headquarters of Ieyasu, while Ono Harufusa set upon the troops of Hidetada from behind. The fight was one of the most desperate on record, though in the end the Osaka men were defeated. When the time came to make peace Ieyasu sent his representatives to Osaka to negotiate.

Yodogimi, mother of Hideyori, sent for her favourite retainer Ono Harunaga for consultation; and he was despatched to meet the representative of Ieyasu, not knowing that the Osaka forces had retreated. He soon saw, however, that something had gone wrong at the castle, and his courage fell. Taking advantage of this the Tokugawa forces advanced together and someone got in and put a torch to the castle. Hideyori and Yodogimi took refuge in a rice granary where they were captured by the Tokugawa men. Ieyasu said that though Hideyori's guilt in raising an insurrection was great, his life would be spared if he consented to become a priest and live in retirement on Mount Koya, while Yodogimi would be retired on an income of ten thousand a year. While Hideyori was hesitating to accept the terms some Tokugawa soldiers fired on the granary and then Hideyori and those with him despatched themselves. The great castle was completed in 1583 and fell in 1615 during the so-called Summer Campaign of Osaka.

With the fall of Osaka castle a new era opened for the Tokugawa, though it added nothing to the fame of Ieyasu, whose policy toward the house of Toyotomi was regarded as rather mean and unfair. And so to this day the people of Japan have more sympathy with the house of Toyotomi than with the house of Tokugawa; but at that time Ieyasu was the only man who could have unified the nation and brought peace. Could he have accomplished his purpose with less Machiavellianism he would have been more admired by the Japanese, who regard him more as great statesman than as a typical Japanese.

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JAPANESE ICTHYOLOGISTS

By M. YAMADA

THE Japanese are not only the greatest fish eaters in the world, but they are the greatest students of the nature of fish and how to cook them. The Japanese have not in the past attached much importance to the scientific study and classification of fish, in which respect their knowledge is, perhaps, quite behind western countries. Not that Japan took no interest in natural history; for she had men who distinguished themselves as botanists, but their study of animals, and especially of fishes, was rather superficial. Hundreds of years ago Japan had scholars who prepared full lists of her botanical specimens, but nothing was done as to fish.

The scientific study of fish inhabiting Japanese waters was first taken up by western scholars, such as Professor Hunter of England and Dr. David Starr Jordan of America; and under such inspiration Japanese scientists took up similar study, and the late Dr. Mizukuri and Professor Otaki contributed much to the progress of icthyology in Japan. They were followed worthily by Dr. Ishikawa and Professor Kishigami, and at present one of the best authorities on the fish of Japan is Mr. Shigeho Tanaka who has been making this his special subject for the last ten years, having made up his mind to devote his whole life to the classification of the fish of Japan. He is having every specimen and species carefully painted in colour and is himself writing a full and accurate description of each example. The book will be the result of very careful study and investigation, the specimens examined having all been caught by a special method invented by the Japanese for procuring specimens of fish uninjured. The painted examples are so carefully reproduced that not even a scale or the length of a fin is neglected, so as to have the result exactly true to nature. When the volume is finished it will form the most complete and most splendidly produced list of fish in the world. The whole set is expected to comprise some 200 volumes, of which only some 20 are as yet completed. It is not at all a money-making venture, but a great work for pure love of science.

In the preparation of his valuable work on the fish of Japan Mr. Tanaka has made many important discoveries, which are not yet published. Every student of the subject recognizes that species of fish differ even among themselves according to the

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latitudes they inhabit, but Mr. Tanaka has discovered that even the same species often differ much in the same latitudes according as they prefer eastern or western haunts of certain latitudes. This conviction has long been held by scientists, but it was left for a Japanese scientist to confirm it and leave no further doubt. In regard to deep-sea fish, too, Mr. Tanaka has reached some important conclusions. One is that such fish are not always true to their name, for they sometimes come up and frequent shallow waters. This is true of a certain kind of herring, which is slightly phosphorescent, and is believed to inhabit only deep waters, but which Mr. Tanaka has proved to be in the habit of coming to the surface on dark nights. Of course the study of deep-sea fish is very difficult owing to the improbability of securing specimens; but this Japanese scientist has devoted untiring patience to the problem until at last he has seen new light on it.

The breeding habits of fish have been the special study of Dr. Ishikawa for many years, especially the phosphorescent kinds, only a few examples of which are found outside of Japanese waters. The means by which this cuttlefish is enabled to emit light has been made a subject of investigation by Dr. S. Watarase and Professor Quin; and the chemical analysis of the light-producing apparatus has been made by Professor Harper of Princeton; but no one has published so full and accurate an account of the breeding and growth of the fish as Dr. Ishikawa. He is also a great authority on the whale, on which he is preparing an important work that will form a standard volume when published. Dr. Kishigami, of the Department of Natural Science in the Imperial University, is also a great student of icthyology and will no doubt some day add to our knowledge on the subject of marine zoölogy.

The study of fish and their habits is becoming a subject of increasing importance to Japan where so many persons are engaged in the industry. The country has over 50,000 fishing boats, and their annual catch is valued at 150,000,000 *yen*. Japan has the greatest number of fishing boats in the world in proportion to population. And Japanese methods of fishing are for the most part peculiar to the country. The best waters for fish are about one hundred fathoms deep, and this line runs along the Japanese coast covering an area of about 100,000 square miles, which affords ample scope for the nation's fishermen. Japan has always preferred fish to meat, owing probably to scarcity of domestic animals for food, though a change is now fast setting in toward a meat diet. The Japanese eat all the fish that foreigners relish, and a good many more, some of which foreign taste rejects. The best Japanese fish is the *tai*, called sea-bream, in English, the finest specimens being taken anywhere off the coast. Sometimes when this fish is suddenly swept by currents from his deep-sea haunts into the shallower waters of the inland seas he is seen floating along upside down, the explanation being that when the fish is suddenly removed from its wonted depths there is a disturbance of air pressure in the air-bladder which it takes the fish sometime to overcome.

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1. HANDWRITING OF FUJIWARA SUKEMASA 2. HANDWRITING OF SUGAWARA MICHIZANE 3. HANDWRITING OF EMPEROR SAGA 4. HANDWRITING OF ONO-NO-TOFU

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1. HANDWRITING OF SHOKADO 2. HANDWRITING OF KOYETSU
3. HANDWRITING OF EMPEROR SAGA

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JAPANESE CHIROGRAPHIC ART

IT has been said by leading exponents of Japanese art that the india-ink drawings of the nation are always the work of impressionists. In the line and shade of the picture is represented the personal character of the artist. For this reason the style of drawing known as the *nanga* is most highly appreciated by lovers of genuine art. In the same way the penmanship of Japan may be said to show the character and personality of the writer, more so perhaps than the hand-writing of any other country. For Japanese writing is simply a series of drawings or pictures standing for ideas. This applies to Japanese writing which is done with a brush, rather than to western chirography which is done with pen and ink. In China and Japan the writer is constantly at liberty to display his taste in line and colour and thus to reveal his aesthetic qualities if he has any.

The ideographs of China and Japan can be written in many ways according to the taste and character of the writer or artist; for in Japan writing is an art in form as well as in content and composition. The nature of the ink and the brush also reveal a further modification of the art. The Japanese specialist in penmanship is an artist who makes his living by his art in a sense that no teacher of penmanship does in western countries. He is paid for producing beautiful writing just as a painter is for producing a beautiful picture.

The oldest examples of Japanese chirography come down from the days of the Empress Suiko in the 6th century when a Korean named Mashi Yoshinobu was employed as a teacher of penmanship. It is clear that in that day and for years afterwards foreign experts with the writing brush were employed to instruct the people in the art of chirography. In the 8th century we have mention of the Buddhist scriptures being transcribed by professional chirographic artists. In the 9th century the Tokudaiji temple at Nara invited artists of the writing brush

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to go there to copy scared writings, each applicant having to produce a sample of his work before being employed. The samples still exist, and are so well done that they are in no way inferior to the work of Chinese specialists of the same period. This shows that in that distant day the Japanese displayed the same skill with their hands that they still show.

During the Heian era there appeared three famous exponents of chirographic art: the Emperor Saga, the priest Kobo-daishi and Tachibana Hayanari, the latter two having studied in China and the Emperor having learned from Buddhist teachers. These artists represented the chirography of the Toh style. Examples of the Imperial handwriting were to be seen in the tablets over the gates of the Imperial palace at Kyoto; that is, the three eastern gates; the southern gates being inscribed by Kobo-daishi and the northern gates by Tachibana. The story is told that when Kobo-daishi wrote the inscription on the Oten-mon he happened to omit a dot necessary to one of the ideographs; and noticing the mistake after the tablet was set up, he simply dipped his brush in some ink and threw it at the place, accurately inserting the omission.

In subsequent periods the Japanese syllabary known as the *kata-kana* and the *hira-gana* developed from abbreviations of the Chinese ideographs and were used for indicating the proper pronunciations of the doubtful ideographs, the syllabary representing only sounds, like the Roman alphabet. In the development of the syllabary three other famous artists of the pen appeared, known as Ono Tofu, Fujiwara Sukemasa and Fujiwara Yukinari, the first being the most distinguished. It is said that Ono at first made slow progress in the art; but one day he happened to be passing a pond when he saw a frog trying to extricate himself from a difficult predicament, which the amphibian did only after many fruitless efforts. Ono, like Robert Bruce, decided to exercise the patience and perseverance shown by the frog and in time he became one of the most famous chirographists in Japan. The sign which he inscribed for the gate of the Daijoji temple was written when Ono was only 21 years of age. The Emperor, Murakami, who had a great love of beautiful handwriting, showed much favour to Ono and had him inscribe the tablet for the southern gate of the palace in *kaisho* style, which was generally used for inscriptions above gateways. Ono, however, showed his greatest skill when using the *sosho* style, and when the Emperor saw what Ono

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had done in that style he selected it for the gateway, contrary to previous custom, Ono being deeply impressed by the Emperor's remarkable taste as to the merits of chirography.

When the priest Kwanken went to China in 926 A.D. the Emperor sent by him to the Chinese Court a poem written in both *gyosho* and *sosho* style by Ono, the idea being to prove the ability of the Japanese to write Chinese poems in good chirography. In 928 the Emperor had Kinko Kosé, a famous artist of the day, paint portraits of the ancient sages on the sliding screens of the Shishinden palace; and under these pictures the comments written by Oé, a famous man of letters, were inscribed by Ono, the famous chirographist. The people long continued to admire these masterpieces as the greatest artistic achievements of that era. Oé himself was an expert in handwriting; and when samples of his work were submitted to the Emperor along with an example of Ono's, his Majesty, in order to please both, said that Ono was superior in chirography to the same degree that Oé was superior in literary skill. In his later years Ono was unfortunately afflicted with palsy which interfered with his art, but the people never ceased to admire even what they called his "trembling ideographs." Ono's distinguishing merit was that while the other noted chirographists wrote pure Chinese characters, he developed a Japanese style of ideograph, just as Kosé did in painting; and his name was well known even in China during his lifetime.

Fujiwara Sukemasa was a pupil of Ono and later under Oken, a Chinese teacher of the day. Fujiwara Yukinari started the practical method of writing *hiragana* in *sosho* style and his children and their posterity developed it into the Sesonji school of chirography, which was afterwards inherited by the Jimyoin school. Prince Seirenin, son of the Emperor Fushimi, was an expert in the art of chirography. He lived in the 13th century, and was the founder of the Seirenin school, sometimes known as the Oiye school, which for a long time was the style for upper class people. It was to the art of chirography what the Tosa school was to pictorial art. Thus pictorial art reacted on chirographic art, and vice-versa. During the Kamakura period Zen priests arriving from China influenced the national schools of painting and also introduced pure Chinese styles of writing, one of the most distinguished leaders in chirography being Ichinei; and Chusei was of the same school. Most of the tablets for the great Buddhist temples of the time were inscribed by Chusei.

During the Tokugawa period one of the greatest handwriting experts was Konoé Nobukoé who belonged to the Sambakuin school. Honami Koetsu, an ancestor of the noted painter, Korin, was a skilful penman and started the school which took his name. The priest Shojo, of the Takimoto school, was also famous

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as a chirographist. The last three names were the greatest of that period. Prince Takasumi belonged to the Takimoto school, and among his pupils was one named Ohashi who founded a school called after him. The Ohashi style was used in the public documents of the time. Later a scholar named Hosoi Kotaku who had studied Chinese writing, started the school which bore his name, sometimes called the Karayo school, as it was like Chinese style, and had a great vogue among the more educated classes. The Japanese have a saying to the effect that in the third generation of most great families there appears this notice, written in *karayo* style: "For Sale!" The suggestion implies a conviction that great families decline in the third generation, because by that time a master appears who squanders the family substance in riotous living. It is the old idea that to leave a son independent is rather dangerous, as it tempts youth to idleness and dissipation. Finally the only virtue left the bankrupt is his ability to write a notice in high-class chirography offering his effects for sale. There were great many brilliant examples of expert chirography in the later Tokugawa days, but the list would prove too prolix to mention in detail.

During the Meiji era such experts as Sanshu Cho, Ichiroku Iwaya, Shundo Nishikawa and Meikaku Kusakabé flourished. In western countries people prize the handwriting of the great, not for its art, but for its associations, whereas in Japan both qualities enter into the degree of one's appreciation. Indeed the Japanese may be said to pay far more attention to the art than to the person of the writer, as the art shows the personality. Thus examples of exquisite chirography are treasured in Japan much in the same manner as fine pictures are in Europe. Every artist in chirography has many applications for examples of his style; and when rich men make trips into distant parts of the empire they are on the look-out for specimens of extra-fine handwriting to bring home with them as happy finds to show their friends and preserve in the family. They are not satisfied merely with signatures, but must have a poem or a motto written by the chirographic artist to hang on the wall as an ornament, the same as western people hang up pictures. One sees some of these examples of chirography in almost every Japanese house. When the Japanese takes up the study of penmanship at school, he has, therefore, to think of something more than merely learning to write. He has a history and an art to get imbued with, and an aesthetic conception to develop, that enable him to express his character in his writing: as much in the art of shaping and setting the ideographs as in the manner of his composition, if not more! His written production must appeal to the mind and heart as well as to the eye, but *to* the eye and *through* the eye most of all.

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HOSPITALS FOR DISABLED SOLDIERS

ONE of the certain things about the outcome of the war now raging in Europe is that the close of it will see countless numbers of disabled soldiers, and the question of how to take care of them must prove one of great importance and difficulty to the respective nations. Men permanently invalided by war form a problem that nations should intelligently and altruistically solve. No matter how well prepared a country may be for such emergency the number of those left helpless by war must always be much greater than was anticipated. The present war has made the question one not for any one nation but for the whole world.

Japan's Hotel des Invalides, though established after the model of western institutions, is believed to have some points of superiority in respect to treatment and provision for the needs of disabled soldiers. For this reason it has many foreign visitors from time to time, the last being a number of officials from Russia, who were anxious to see how Japan dealt with the problem of disabled heroes.

The Haihei-in, as the Japanese call it, is situated at the village of Sugamo in the northern suburbs of Tokyo, about five minutes from Otsuka station or Sugamo tram-stop. It is under Government auspices and the control of the Minister of War, the care of it being connected with the First Army Division. It is managed by two officers, five non-commissioned officers and one army surgeon. The present head of the establishment is Major Shuichi Miyamoto.

The institution was established in 1906, just after the Russo-Japanese war, which, being the greatest Japan ever fought, left a great many disabled soldiers for whom the state felt responsible. To the families of those who fell on the field of battle special gifts of money were made in addition to annual pensions. Those maimed by the war and yet in good health were expected to equip themselves to earn a living, and in this work the home for disabled soldiers was expected to assist. Baron Hachiroemon Mitsui offered a site for the institution and the Imperial Diet gave consent for the erection of the building.

Most of the inmates of the Home for Disabled Soldiers are those who have lost

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a foot or an arm, or were rendered unfit for common work in some such way. They are provided with food and room and assisted according to their needs. They have to take proper recreation; and have a library, reading room and the usual comforts of civilized life. At times they are afforded musical or other entertainments; and they are quite free to move about and enjoy themselves as best they can. The food given them is much better than that provided for the common soldier, in fact three times more expensive than that given the common soldier in barracks and about twice as expensive as that provided for noncommissioned officers. Nurses are in attendance on those still helpless from wounds or war work. Those in the Home do not receive any pension apart from the provision made for them in the establishment, except a little pocket-money from the sums allotted them as special rewards after the war, one-third of their war pensions going to their families.

While thus provided for and made comfortable, the inmates of the Soldiers' Home are free to earn anything they can on their own account. Some go to school every day; some go to the arsenal and work at making war weapons; others act as clerks, while others knit or make toys. A few aspire to become artists, some of whom have made remarkable progress in that direction under an able teacher, Mr. Suiun Komuro who keeps an art school. There are also a few who have taken up foreign languages and made good progress especially in English and French, graduating from Waseda University.

The recreation department of the institution has billiard tables and other forms of amusement; and philanthropists provide the reading room with newspapers and magazines. There are hand ambulances to convey whose who cannot walk to any part of the institution they wish to reach. The men take a great interest in the European war and eagerly read every scrap of news pertaining to it. The usual dress is the accustomed military uniform, but some are so disabled that they have to wear the common kimono, as it is more convenient. The common soldier's native dress is made of cotton, while the dress of officers is of silk. The crest of the inmates of the Home for Disabled Soldiers is a cherry blossom within a circle, and this crest is on the *haori* worn by the men. Their rooms are in Japanese style and they keep them scrupulously neat, the privates having a six-mat room and the officers being honoured with an eight-mat room. Each room has its customary *tokonoma* with the usual ornaments and decorations, besides a writing table and utensils. Some rooms have pet birds in cages or some other pet desired by the occupant, many preferring simply a few pot-plants.

The number of patients now in the Home is less than 200, which is its full complement. The last war left Japan

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with about 15,000 disabled soldeirs, but all could not be accommodated at the Home. In any case most of the disabled soldeirs dislike to be taken away from their friends to live in such an institution, their friends preferring to have them at home. Consequently most of the patients were men who had no family ties or friends. Of course it is too much to expect a man forsake his wife and children even for the comforts of a soldiers' Home.

The site of the Soldiers' Home was formerly the estate of Viscount Shishido, an old daimyo, and the garden is a very beautiful example of Japanese landscape style. This, of course, the soldiers enjoy immensely. The place was purchased by Baron Mitsui especially on account of the garden, which has pretty hills, a lake and many trees, a perfect picture of nature, and therefore soothing to the wornout nerves of battle heroes. The inmates have in every way the same comforts and pleasures that they would have at home, except the absence of their relations. They may go out all day, as they like; and even make a visit to friends in the provinces; and there is no difficulty in getting leave of absence for a night or two. Only officers of the most humane temperment are placed over the institution, and there are few rules or restrictions to annoy the men. Chivalry and loyalty comprise the spirit of the place. Men of high class are asked from time to time to deliver lectures and addresses before the disabled soldiers. An image of the late General Count Nogi is enshrined at the institution, so that the men may always have the inspiration of his noble spirit; and on the 13th of September annually a fête is held on his honour and memory. While living, the General devoted all the monetary gifts he received for writing epitaphs to the Home for Disabled Soldiers and took a warm interest in the life of the men there. After his tragic death the men made a special request that a shrine to his spirit be erected in the Home, where they might commune with him as they wished. It stands in a special room set apart for that purpose.

In the midst of the garden stands a fine bronze statue of a crane in an attitude of sumlimity, attracting the notice at once of all who approach the building. This is specially prized, being a gift from the late Emperor.

Japan's experience in the war with Russia taught her that the wounded are always about ten times more in number than the killed. In the great battle of Nashan the Third Division, which had the fewest losses, had 150 killed and 1209 wounded, while the Fourth Division, which suffered most loss, had 299 killed and 1273 wounded. Taking all Divisions into consideration the greatest losses were suffered in the battle of Tokuriji, and as the casualties mounted in number from day to day the end of the war found Japan with a very great number of disabled men. In the much larger armies of the present war in Europe the killed and maimed must be incomparably greater. How to provide for the disabled will form an unprecedented problem for the belligerent countries. No doubt they can obtain some useful suggestions by studying the Imperial Ordinance of April, 1906, No. 214, promulgated on August 4th of the same year by the Japanese Government; as well as Notification No. 8 of the War Department, issued on August 6th, 1906; and something further might be learned by paying a visit to the Home for Disabled Soldiers at Sugamo.

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SAKÉ CONTESTS

By S. TOYAMA

SAKÉ has remained the national beverage of Japan for centuries. Tea, of course, is the nation's daily drink, but no feast is complete without the national wine. Saké does not contain so much alcohol as the spiritous liquors of the west; and so the Japanese do not regard indulgence in it as improper. It has always been looked upon as an appropriate gift when making offerings to the gods, just as wine has been in Europe. Presents of saké to Government officials by the Imperial Court are quite in accord with Japanese conceptions of etiquette.

It is, perhaps, not surprising that there should have grown up in connection with the national drink certain amusements emphasising the gay side of Japanese life; and one of these is known as the saké contest. It is recorded that in the reign of the Emperor Daigo, at the beginning of the 10th century, such contests were held at the Imperial palace. All the heavy drinkers of the day were invited on one such occasion; and all were afraid to respond except eight nobles who determined to try their imbibing capacities. In time they became so intoxicated that they could not retain selfcontrol, some falling over and going to sleep either in the palace or outside. A noble named Fujiwara Korehira alone remained unovercome of saké. He was awarded the championship and the Emperor presented him with a fine horse and sword as a reward.

From the days of the Heian era saké contests declined in popularity, until the Tokugawa period when they again came into vogue. It was a time of long-continued peace when men had little to think of but amusement, and thus conviviality was encouraged. In the year 1651 a man whose nickname was Tarutsugu and another called Sokofuka became noted for the quantities of saké they could take. A book was published giving a full account of a saké contest they once held at Kawasaki. One of the most famous contests on record, however, took place at Senju in the city of Yedo in 1815, the projector being an old toper named Nakaroku, to celebrate his having reached his sixtieth year. On the day of the contest he fixed on his gate a notice to the effect that no questionable characters were to enter; and a footnote explained that by questionable characters was meant, total abstainers and mere cavillers. The note was undoubtedly a "take off" on the usual notice in front of temples of the Zen sect of Buddhism, saying that meat and saké were not permitted in the sacred precincts.

The old man met his guests at the entrance of his house and duly saluted them. He was arrayed in quite a gay costume. Each guest, before entering, had to give his name and his bottle capacity, when he was handed a ticket and told to enter. All were ushered into a general room where the contest was to

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be held. There they saw six huge lacquer bowls of saké laid on a stand. The cups were in a certain order. One was called "The Enoshima Cup," and had painted on it views of beautiful Enoshima in gold, its capacity being over three pints. The second was named "The Kamakura Cup," being adorned with picturesque views from that coast. It held two and a fifth pints. The third was called "The Miyajima Cup," and had pictures of Aki-no-miyajima or Itsukushima, one of the three most famous views in Japan. The capacity of this one was about three and one-fifth pints. The fourth cup was named "The Manju-Mukyo," and bore four Chinese ideographs signifying long life, being capable of holding five pints. Next came the fifth cup with the title "Ryokumo-Ki," and was lacquered after the pattern of an old tortoise, which is a symbol of long life. This big cup could contain a gallon. The sixth cup bore the device Tancho-Tsuru in gold and had a picture of a red-headed crane, another sign of ripe old age; and this cup was equal to one and one-fifth gallons.

For other refreshments *karasumi*, or bora row, was provided, a delicacy in which every saké lover delights. There was also some salt, which lovers of the cup in Japan like to have for whetting the appetite for saké. In addition they had carp soup, roast quail and vinegared crab.

Special seats were provided for those who came only to witness the contest; and among these were several persons of distinction, such as Tani Buncho, a famous artist of the day; and the great Chinese scholar, Kameda Hosai. The poet Ota Shokusanjin also came. To add zest to the occasion four geisha were summoned to grace the feast, all being noted as saké drinkers. That the contest was to take place became widely known and drew famous saké imbibers from various sections of the country, some to see the contest and some to participate.

Among the champions of this celebrated contest was an old man named Genkei, aged 62, who, after drinking one and one-fifth gallons, was able to leave the place unaided and to reach an adjoining house with but one rest. Another champion named Taicho reached his limit at one gallon, and had to sleep overnight at a neighbouring house; but on rising next morning he proved equal to 5 pints more. A farmer named Ichibei emptied the Manju-Mukyo cup, which held 5 pints three times without difficulty, and ate three red peppers in the bargain. A veteran named Matsukan quaffed off the Enoshima, Kamakura and Miyajima cups the total capacity of which was over a gallon. Those who expected to see him bowled over by this, were disappointed, for he immediately turned to the Manju-Mukyo cup, which stood for long life, and downed that also, which added 5 pints more to what he had. Then some one ventured to ask him if he would not have another drink, when he might perhaps defeat Taicho, the winner, but the umpire forbade it, estimating that the man's limit was reached. A man named Sahei was given the credit of drinking one gallon from the Ryokumo-ki cup.

In connection with this contest some amusing stories were told. There was a notorious drinker of Asakusa named Shoda, who was determined to enter the contest, as he had often proved himself equal to more than 3 pints. He had got only as far as Kaminari-mon near the famous temple of Kwannon when he was

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seized from behind by his pursuing wife, who endeavored to take him home. He resisted and she insisted; and so there was a fight, which went on until some one managed to separate them and bring them home. Shoda, not to be outdone by meddlers, hastened to the place of the contest the next day where he drank one and one-fifth gallons. It was recorded of one of the geisha present, named O-iku that she had no difficulty in drinking the Enoshima and the Kamakura cups, some of the other geisha almost equalling her. Miyo drained the Manju-Mukyo cup but toppled over after a time. Sumi drank the gallon that was in the Ryokumoki cup, but was soon asleep. Buncho and Hosai, after defeating the others, started a contest between themselves, and went on for hours drinking from the Enoshima and Kamakura cups respectively. When the time came for them to go home there were no bearers to carry their chairs, as the men, having been treated by the house, were too intoxicated to move. Consequently bearers had to be sent for to a more distant place. There is a further item to the effect that the cook, named Tasuke, drank all day while at his work, and then emptied the Tancho-Tsuru, cup with a one-and-a-fifth-gallon capacity.

A guest named Kawada from Aizu arrived late at the contest. He set to work at once and emptied the first five cups, a total of one a half gallons; and he was about to go one more when the umpire dissuaded him. The man expressed regret at the ruling of the umpire, as he said he was about to start on his journey home the next day and wanted a little more just to set him up for the trip. The whole account of the contest was carefully written out by Ota Shokusanjin and published in book form.

Such a form of amusement doubtless throws some interesting light on the taste and temperment of the Tokugawa age. It would appear that when civilization is such that it provides no useful activities, men must have either war to keep them busy, or gluttony and winebibbing to keep them amused. Even in more enlightened days we have heard of such institutions as the suicide club. That death in no case resulted from the contest above related either proves that Japanese saké is remarkably weak or that these men had a miraculous capacity for intoxicating drink. It may be, however, that the system of weights and measures in that day was no more certain than it seems to be to-day! At any rate the record requires considerable commentary before it will appeal to the modern mind as rational.

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THE RAKUSEKI-SHA

By C. MATSUZAWA

IN the year 1903 a gentleman named Izawa started a school called the Rakuseki-sha for the cure of stammering. This gentleman, who was a Member of the House of Peers, had gone over to the United States some years before where he learned from the famous Dr. Alexander Graham Bell something about the art of visible speech; and from that time he began to study the question, making experiments and studying the subject from such points of view as those of physiology, psychology, pedagogy and phonetics; and finally he developed a system which he regarded as a scientific cure for stammering.

In a letter which Mr. Izawa received from the veteran scientist, Dr. Alexander Graham Bell, the latter asks his amanuensis to state that he was asked to write to Mr. Izawa, as on account of his great age he could not write himself, and to give the substance of his views on the subject, viz: that he, Professor Bell, considers Mr. Izawa's success in curing the defect of stammering quite remarkable, and hence his treatment must be based on correct principles. So far as Dr. Bell can judge and know, Mr. Izawa's method of treatment would seem to be original. It is perfectly reasonable to assume that Mr. Izawa's treatment of Japanese stammerers proceeds strictly upon scientific principles, and hence would be equally as successful on American stammerers.

There are, of course, other schools for the cure of stammerers, notably one under Mr. Albert Gutzmann, whose method, like Mr. Izawa's, is based on training; but the Izawa school is probably one of the most efficient and successful of modern times. Dr. Tanimoto, after a comparative study of the Gutzmann method and the Izawa system, said that from a scientific point of view he regarded the Izawa system superior. In Japanese middle schools out of 135,850 pupils were found 3,156 stammerers of the male sex; and out of 20,637 female pupils 120 were stammerers. That means that more than 2 per cent of males were stammerers and about one-half of one per cent of females. According to this it may be estimated that out of Japan's population of more than 50,000,000 there will be at least 570,000 males who stammer, and 145,700 females, or a total of 715,700 of defective vocal capacity.

Since the establishment of Mr. Izawa's school for stammerers at Dairokutencho in Koishikawa a great many persons have been treated and most of them cured. It is said that at least five thousand have left

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the institution completely cured. These include a number of Koreans and Chinese Mr. Izawa has scientists carefully investigate the result of his treatment and pass upon it. This process of investigation goes on every ten days or so in the case of each patient. He has meetings for cured stammerers to let them show their improvement and proficiency, and so to let stammerers see what can be done. Sometimes prominent persons attend these meetings so as to encourage those who participate, the directors of national schools being among the more important persons thus interested. The merit of the Izawa system is now quite recognized throughout Japan; and Mr. Izawa himself has been decorated in recognition of the services he has rendered to the cause of education.

Applications for admission to the Rakusekisha are received on the 4th, 14th and 24th of the month; and after individual examination the patient is admitted and treatment begins the same afternoon. The period of treatment is fixed at three weeks, more or less, according to the nature of the case. Those who cannot attend the institution regularly, are given instruction for ten days and then treat themselves. Instruction and treatment at the institution go on every day from 8 a.m. to 5 p.m. The patients and pupils have to go through a great deal of drill in order to get proper control of their speaking organs. They have to practice pronunciation, breathing, conversation and reading, and practice drill affecting their speaking organs to that end. The proper use of month and tongue in speaking is the main difficulty for most of them. Each patient declared cured has to speak before the director of the school and some guests to satisfy them that a cure has really been effected; and then the patient is dismissed in a ceremonial manner as cured.

Those who depart cured are very happy to realize what a change has come to them. They will no longer be ridiculed on account of their defective speech and suffer from melancholy and nervous worry. No longer will they experience the old difficulty of being unable to tell the tram-car conductor their destination, or have to carry a card showing their address. One pupil at the Rakusekisha was a teacher of gymnastics at schools. He managed to make the boys understand the command to march, but he so stammered that they could not understand the command to halt, and so went on indefinitely. Sometimes the boys marched straight ahead regardless of obstacles and got wet in lakes or ponds or went through hedges. He was very pleased to find his stammering cured. Another pupil was a woman who had been divorced because her husband could not endure her stammering.

For models the pupils of the Rakusekisha have set up Demosthenes of ancient Greece and Kanfi of China, both of whom were reputed to have overcome the defect of stammering and become famous speakers through their own efforts. Some famous stammerers and their children who took after them have been cured at the Rakusekisha. Unhappy parents are often made happy by receiving their children home again able to speak to them in natural, unbroken speech. There are thousands of parents in Japan who have a feeling of profound gratitude toward Mr. Izawa for all he has done on behalf of stammerers in this country. [Since the above was written Mr. Izawa has, unfortunately, passed away.]

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JAPAN'S MUD GEYSER

By Y. MATSUDAIRA

ONE of the most remarkable discoveries recently reported by Japanese geographers is a mud geyser in Formosa, which is said to be one of the largest in the world. Among the more noted geysers of the world are the big one in Yellowstone Park in the United States and another in New Zealand. There is also a large one in Italy and one at Baku on the Caspian sea. The big one in Formosa is second to none of those mentioned in size and force; and with the water and mud issues a quantity of petroleum gas.

The Formosa geyser is known as the *Kuututsuisoan* by the natives, which means a mountain of gushing water. It is situated in the district under the Hozan branch of the Tainan Prefectural Office. Of course the geyser has been known to the natives and the Chinese from ancient times, and was mentioned in a book published by the Chinese Government as early as 1694. The natives out of superstition supposed that the action of the geyser was due to the fiat of the gods and regarded it as sacred, forbidding all profane approach without permission. Thus the common folk were not allowed to see or know much about it until Formosa came under the rule of Japan.

When Japan started prospecting for petroleum deposits and oil wells, investigation were carried out respecting the wonderful mud volcano. The geyser is about 25 miles from Tainan southwards, and may be reached from Kyoshito station on the Formosan railway, a distance of about three-quarters of a mile. Owing to increasing interest in the sight the number of visitors to the place is annually growing. There are really two geysers, one of which is at the foot of a hill, having a base of some 70 feet or more in circumference and shoots up to a height of about forty feet. The orifice whence the mud issues seems to be about four feet in diameter. There is a constant issue of mud and gas with a wierd rumbling sound. On throwing a stone or other obstruction into the crater alarming sounds are produced, causing the ground all about to tremble, when the obstruction is violently ejected. A smaller geyser near by has recently ceased activity. Some 200 yards distant there are traces of former geyser action. Not far away are three small geysers which do not ascend above 20 feet, but the

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place is so flooded with ejected mud that one cannot approach. The mud is a deep ashen tint, and strongly impregnated with gas. In former days globules of oil could be seen in the mud.

Another remarkable natural formation in Formosa is a pond of mud. It is called *taikunutsui* by the natives, and is situated in the jurisdiction of the Ako police office. It may be reached by going some 7 or 8 miles south of Tainan and leaving the train at Chushusho station, from which the mud lake is distant some 15 miles eastward, and which may be covered in a carrying chair. The lake of mud is about 400 feet around and one side of its banks is rather precipitous, sloping westward. From the innumerable bubbles on the surface of mud the amount of gas escaping can be imagined. In one place the gas gushes up so as to push the mud some two feet or more above the level. Doubtless it is a natural gas that might well be utilized if civilization were near enough to take advantage of it. The flow of gas seems to be uneven, owing, perhaps, to mud obstruction, but every few seconds there is a successful ejection with rumblings every now and then. It is certainly an impressive sight. The mud here is a light ashen colour. There are ample traces of oil in the mud and the odour is unmistakable. This lake is really a mud volcano, with its crater and rim. At one time this place ejected great quantities of salt water and salt was manufactured from it. In the great earthquake shock of 14 years ago a change took place and the salt water has cease to issue.

In Senshuryo under the jurisdiction of Hozan branch of the Tainan Prefectural Office there is another mud volcano, which may be reached from Akoten station, from which it lies about 14 miles southwestward. As one approaches the spot the rumbling of the boiling mud may be distinctly heard. The crater is about 80 feet in diameter and surrounded by a thick growth of betel-nut trees. The mud here is a dark ashen colour; and the amount of gas gushing out appears to be enormous, the smell of oil being very prominent. The gas will burn if ignited, but goes out when choked off by the mud. Some 400 yards away in a bamboo grove there is another mud crater of much the same description, but slightly more violent, perhaps.

In the neighborhood of these remarkable phenomena the Japanese are prospecting for oil. There are indeed numerous indications of oil in the vicinity. At Rateizan near Shinkwan there is another mud volcano not far from the sea coast. The mud issues from the base of a hill and has two craters, but there is not so much evidence of gas as in the others mentioned. There is no doubt, however, that gas is the force ejecting the mud. The taste of the mud is exceedingly bitter. Whether these mud volcanoes indicate the presence of petroleum in the district has yet to be shown. The question is now under careful investigation.

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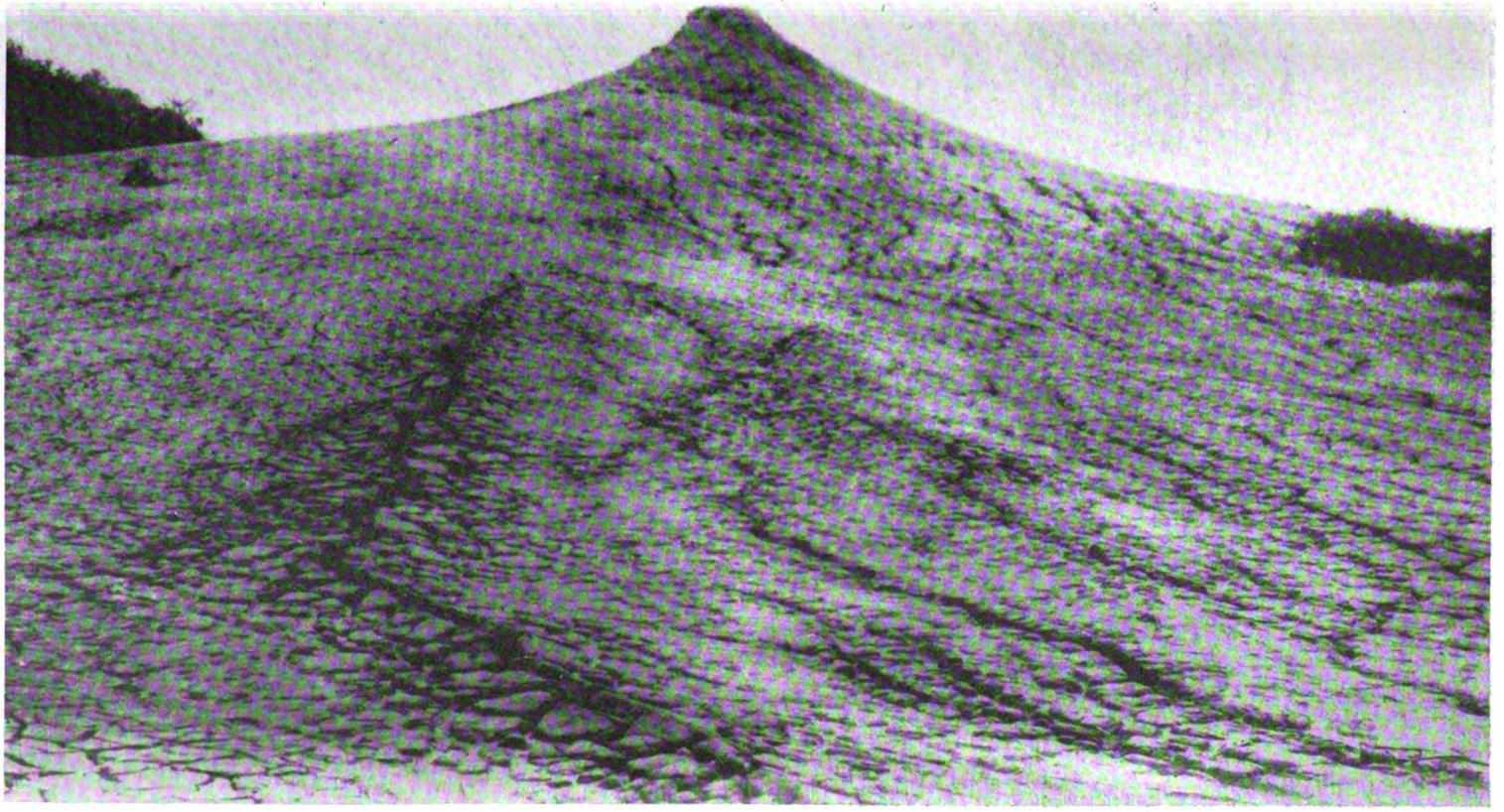

MUD VOLCANO, FORMOSA

(COURTESY OF PROFESSOR JIMBO)

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1. PREMIER COUNT TERAUCHI AND VISCOUNT MOTONO 2. A GROUP OF FOREIGN LADIES
3. VISCOUNTESS MOTONO AND THE FRENCH AMBASSADOR

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A MISCHIEVOUS DAIMYO

DURING the Yedo period there was among the physicians of the Shogun's capital one named Yoan Ukawa who lived at Katamachi in Takanawa. He was not so skilful a practicioner as he might have been, and consequently lacked patients and lived in rather a poor way.

One day while in the midst of a conversation with his wife on the hardships of living, some one knocked at the door; and, having no servant, the doctor went to open it himself, and was surprised to find a fine-looking *samurai* standing at the gate.

"Is Dr. Ukawa in?" inquired the visitor without further introduction.

"It is he whom you are addressing," replied the physician.

"It is very kind of you to come to the door personally to receive me. My master's daughter is exceedingly ill and I have come to consult you."

The physician was delighted at the prospects of a new patient and at once ushered the samurai into the guest room.

"The affliction that has befallen my master's daughter is rather a curious one," continued the visitor. Most of the more eminent doctors of Yedo have been consulted about the case, but they hesitate to undertake her treatment."

"Indeed," said the host, listening most attentively, "that is too bad. And may I ask where your master lives?"

"Well, I am not at liberty just now to say, but my master is one of the western daimyo. The best way is for you to accompany me; and you may feel sure of ample reward if you can do anything."

On this the samurai took from his

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pocket a package containing some money and handed it to the doctor, on opening which the poor physician could hardly repress his excitement and delight.

He was most profuse in his thanks and expressed his readiness to go with the guest at once, but unfortunately his kago had just gone out. The visitor said there was no difficulty in that, as he had come provided with a carrying chair to fetch the physician. So the doctor quickly slipped into better clothes and proceeded to the entrance of the house. The samurai gave a loud command and quickly a beautiful carrying chair appeared before the door. No sooner had the doctor entered it than the door was closed and locked and the kago was carried off at top speed. The doctor gradually began to have a strange misgiving about his being locked in. It was so unusual. All sorts of fancies about being kidnapped by robbers surged through his brain and greatly troubled him. He had visions of being taken to some lonely spot on the highway and there stripped of his clothes if not suffering a worse fate. But these thoughts he was unable to reconcile with the fact that the samurai had given him ten gold pieces, far more than could be realized by selling his shabby-genteel garments.

Suddenly the kago stopped. The door opened and the samurai presented himself again and informed the doctor that they had arrived at the place. He got out, looked around and his eyes fell on an imposing mansion well fit for a daimyo's residence. Entering through a grand gateway and passing through a magnificent garden they approached the mansion, where several gallant samurai met them, one of whom spoke and said the doctor was to go in at once, at the same time thanking him for coming. The doctor, much impressed by this ceremonious reception, followed in silence, bowing at every word, and finally was shown into a spacious room where he was asked to have the kindness to wait.

The mansion was apparently a new one of imposing dimensions; and as the doctor gazed on its grandeur he felt thrills of delight on the good fortune that must await one who had secured so wealthy a patron. He waited there quite a long time, and still no one appeared. He began to imagine that he had been forgotten. He began to feel that if the patient were in any way critical the result of the waiting must inevitably increase the danger of her condition. While thus pondering and musing with much misgiving the screen suddenly slid back and

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a boy with three eyes appeared, such as one sees in fairy tales. The youth placed a tobacco box before the honourable guest with due deference; but the doctor was too overcome by the sight of a three-eyed boy actually in the flesh to notice much what the lad did. In fact he covered his eyes with his sleeve so as not to behold so grotesque a figure; and when he removed the sleeve again, lo, the lad had vanished.

He then began to suspect that the place was haunted and that what he just seen was but an apparition. The doctor shuddered; his face paled and his teeth commenced to chatter. While thus overcome by what his eyes had seen, the screen again slowly moved back and in walked a giant 8 feet tall, carrying a kind of table. This person had his head shaved in front like boy, but wore a fine *hakama*. Placing the table before the doctor, he stared the guest out of countenance with glittering eyes. The doctor now suspected that something was wrong with his own vision and wondered whether he might not have been bewitched by a fox.

Then the screen again was drawn back and this time a fair lady entered, attired in Heian style with a red *hakama*. She was pale of face and looked like a fairy, such as might haunt an old palace. With bitter smile she took a saké bottle in her small, thin hands and asked the guest to have some. But the guest was too overcome now to answer and simply fainted.

Meanwhile the doctor's family were wondering at his prolonged absence and could not make out what was keeping him. The sun had already set and the big bell at the Zozoji temple had tolled the hour of six. There was suddenly a sound of voices at the entrance. The family supposed that the doctor had returned. The wife went at once to the door, and was greatly surprised to see a kago there with no one near it. How it could have got there without bearers added to the mystery. On opening the kago she found the naked body of her husband, his hands fast bound with cords. He was still alive but gagged and unable to speak. The wife was terrified by the sight, but managed to remove the gag and unfasten the cords, thinking all the while it must have been the mischief of either robbers or a fox. She was still more surprised to find her husband's clothes folded up properly and lying in the bottom of the kago. As she helped her husband into them, something heavy fell on the ground. She picked it up

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and unfolded it, only to find one hundred gold *ryo*.

Neither the husband nor the wife could make out what had happened, nor understand its import. The doctor told his wife all he could remember of his experiences, which seemed to her more like wild dream than anything real.

While they were thus puzzling their heads over the strange episode the samurai again appeared at the door; and he willingly threw some light on the mystery. His master was Matsudaira, the great lord of Izumo and his mansion was at Ozaki near Shinagawa. The mischievous daimyo had called for an unpopular doctor that he might terrify him by three fairies or creatures of the underworld, while he himself watched the fun from behind a screen. The man selected to take part of the giant was a huge wrestler in the service of the daimyo; and the fairy lady was the famous actor Kikunojo Segawa who had distinguished himself in female rôles in the theatres of the day, while the three-eyed boy was a deformed lad painted and dressed up for the occasion.

After learning that a lark had been played on him the doctor was much ashamed of having fainted, and resolved to foster a better nerve. At the same time he had been well paid in gold for the trouble he had been put to, and went specially to the daimyo's mansion again to offer his thanks for the favour. The daimyo received him most hospitably and presented him with a further sum of money. The incident but shows how the daimyo and other great personages of the peaceful days of the shogunate were often at a loss how to find diversion and banish their frequent hours of ennui.

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MONTHLY RECORD OF EVENTS

(MARCH 25 TO APRIL 25)

March 28.—An extraordinary Cabinet Council met to bring the budget for 1917 into final form. Revenue for the year was estimated at 608,529,641 *yen* and expenditure at 551,105,610 *yen*, the excess of revenue over expenditure to be placed as reserve.

The Imperial Privy Council issued regulations protecting the rights of Japanese and Swedish engineering firms in China.

March 30.—A general meeting of the directors of the Toyo Kisen Kaisha passed resolutions disposing the profits for the last term and revising the regulations concerning warehousing and hotel management, the latter being a new department added to the company's enterprises. The total profits for the term were 3,250,099.98 *yen*.

March 31.—Dr. S. Takezoye, formerly professor in the College of Literature in the Imperial University, Tokyo, and one-time minister to Korea, died. He was a master of the Chinese classics and an expert in the composition of Chinese odes. Among his more distinguished poems is the ode on the death of General Count Nogi.

April 1.—Funeral of Lieutenant Sugino killed in an aeroplane accident in the suburbs of Tokyo, attended by leading officers of the army.

April 3.—Jimmu Tenno-sai, the annual national holiday in memory of the demise of the first Emperor of Japan. The whole country a scene of beauty with cherry-blossoms, and vast crowds of people swarming everywhere to see them.

April 4.—The clearing-house banks give a dinner to Premier Terauchi and leading officials of the Imperial Cabinet, at which important addresses were delivered.

April 6.—Vice-Admiral Murakami, Commader of the Third Squadron, was appointed Chief of Naval Education, while the former occupant of that position, Vice-Admiral Arima, was made Commander of the Third Squadron.

Matches stored in an Osaka warehouse spontaneously ignited, resulting in a 2,500,000 *yen* fire.

April 7.—The new Asano dockyard at Tsurumi was formerly opened. The new yard has 20 docks and 20 cranes, and can accommodate ships of 700 feet, or over 30,000 tons. The capital of the company is 3,750,000 *yen*.

April 11.—Anniversary of the death of the late Empress Dowager was duly observed with appropriate ceremonies at the Imperial Mausoleum in Momoyama, the Emperor being represented by H. I. H. Prince Kuni.

Mr. Lindsay Russell, president of the Japan Society of New York, who was staying in Tokyo, visited Premier Terauchi.

The National specie holdings reached at total of 736,000,000 *yen*.

April 13.—The centenary of Tadataka Ino, the famous Japanese geographer who compiled the first map of the country, was commemorated at the Genkuji temple at Asakusa. A copy of this map was the first map of Japan introduced into Europe, brought thither by the famous Japanologue, Von Siebold.

April 14.—Dinner given by General Oshima to patrons who support the

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Home for Disabled Soldiers at Koishikawa. Over 40 responded to the invitation; and Marquis Okuma made an address.

April 15.—Returns from the Department of Agriculture and Commerce report a remarkable increase in the export of Japanese beer since the beginning of the war, rising from a value of 2,500,000 in 1916 to twice that amount in the succeeding year, an increase of 56 per cent.

April 16.—Dr. Tanakadate, of the Engineering Department of the Tokyo Imperial University, the most noted Japanese authority on aeronautics, resigned on account of age.

April 17.—The annual Imperial Cherry-blossom Garden Party was given at the Shinjuku Palace, attended by their Imperial Majesties and many distinguished Japanese and foreigners.

April 18.—Imperial regulations were issued prohibiting trade with enemy nations, in accordance with the resolutions passed at the Economic Conference of the Allies held in Paris.

Professor Berry of the United States visited the Experimental Agricultural Farm and delivered a lecture on "The Land as the Basis of Civilization."

April 20.—The General Election for members of the Imperial Diet was held, when the Terauchi Government was returned in triumph at the polls, with the following results:

Parties	Before Election	After	Gain or Loss
Seiyukai	111	159	+48
Kenseikai	200	119	−81
Kokuminto	28	36	+ 8
Independent	42	67	+25

The celebrated American aviator, Art Smith, and his mother were welcomed to Japan again with great enthusiasm.

April 22.—A riding party composed of veterans of the Russo-Japanese war under the late General Count Nogi, was organized and rode to the Tamagawa river, joined by Lieutenant-General Kawai and some sixty other high officers.

April 23.—The Institute of Natural Science held a meeting when Baron Kikuchi was elected president and Dr. Sakurai vice-president.

Viscount Akimoto, former lord of Tatebayashi, died at the age of sixty-one. At one time he had been an official in the French Legation and a Minister Plenipotentiary abroad. For many years he had been leader of the Seiyukai party among the peers.

The inaugural meeting of the Sakura-kai, or Society of the Cherry-blossom, was held at the Imperial Hotel, Tokyo, when addresses were delivered by distinguished Japanese lovers of the beautiful blossom. The object of the society is to promote the planting and preservation of cherry-trees and to publish literature on the subject.

The 23rd of April, being the same as March 3rd of the old calendar, was the day of greatest ebb-tide when hundreds of Japanese turned out on the beaches clam-digging off the coasts of Shinagawa and presented a spectacle of gay and unique picturesqueness.

April 24.—The Decree of the Imperial Privy Council prohibiting trade with enemy nations was formally promulgated and officially announced.

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1. H. I. M. THE EMPRESS VISITS THE JAPAN RED CROSS SOCIETY 2. GENERAL COUNT KUROKI AND LIEUT-GENERAL BARON ARICHI, NEW MEMBERS OF THE IMPERIAL PRIVY COUNCIL 3. A TOKYO POLLING BOOTH ON ELECTION DAY

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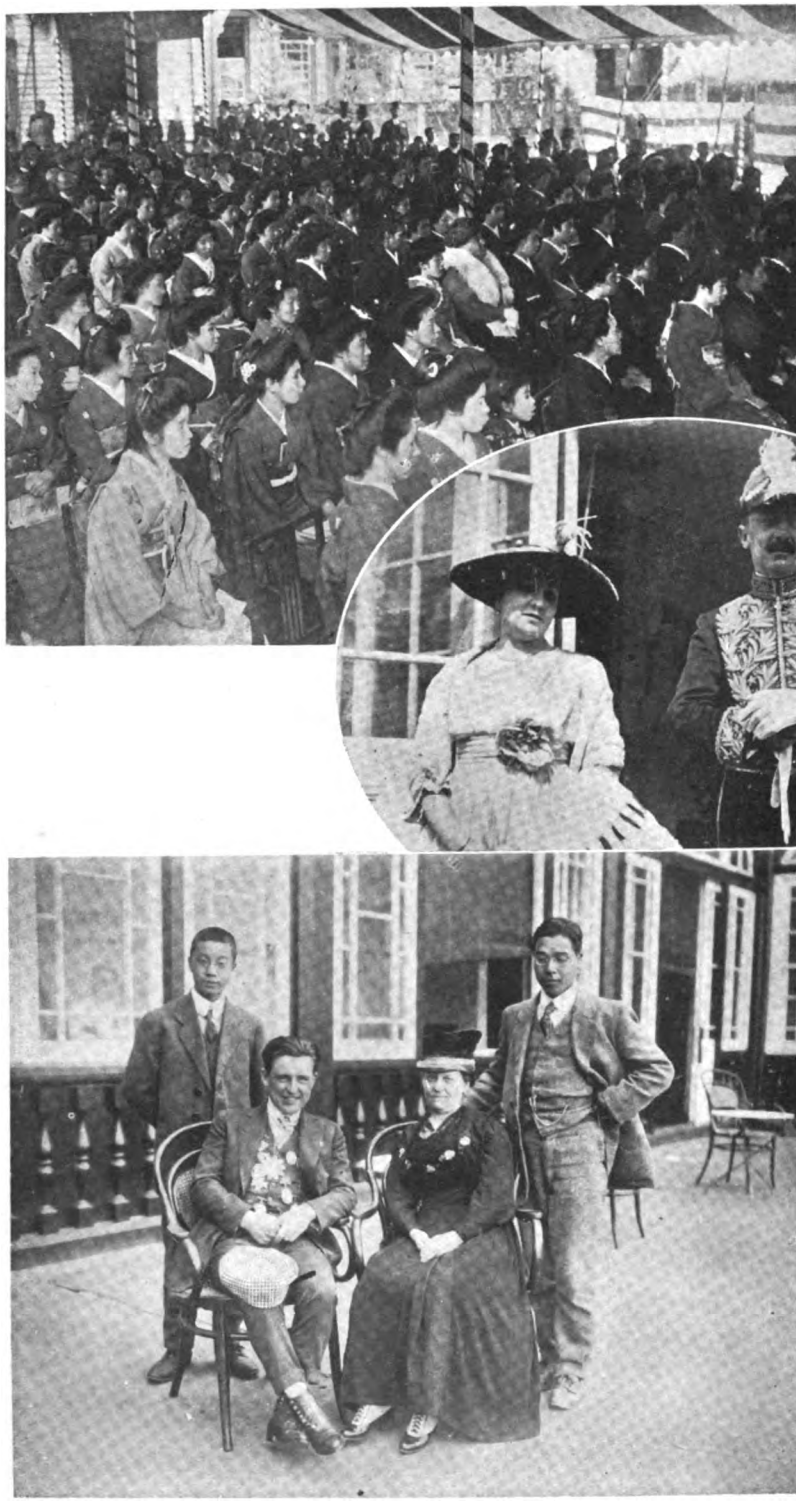

1. BANQUET IN CONNECTION WITH THE SINO-JAPANESE COMMUNICATONS CONFERENCE 2. THE NEW CHILIAN MINISTER TO JAPAN, AND HIS WIFE 3. MR. ART SMITH, THE CELEBRATED AMERICAN AVIATOR, AND HIS MOTHER

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CURRENT JAPANESE THOUGHT

By THE EDITOR

America and The War

The decision of the United States to endure German insult and aggression no longer but to participate actively in the great war for the sake of liberty and public right, is as much a relief to Japan as to the other Allies, since it means the death blow to Teutonism. In view of Germany's undersea campaign against American subjects, resulting in the murder of some hundreds of them, and her secret machinations, plotting against American authority on American soil, Germany must be regarded as having been in a state of war against America for the past two years. All this the American people have borne with remarkable patience and fortitude. But wickedness has a limit; and the limit has been reached in the German attitude to America. No one can say that America wanted war. Never was war more determinedly and ruthlessly forced on a people. As the President very aptly said: "War can come only by the wilful acts and aggressions of others!" Appeals to reason and humanity having failed to influence Germany, there was nothing for it but to resort to the last extreme. America goes into the struggle with no thirst for blood or revenge, but, as the President said: "For the ultimate peace of the world and the liberation of its peoples, including the German peoples, from that militarism which is the foe of liberty." This declaration is quite in harmony with the British policy, as outlined by Mr. Asquith when he was still prime minister, that the war is only for the overthrow of militarism and the liberation of democracy. The condition into which Germany has fallen should be a perpetual warning to those nations that put their trust more in material power than in righteous principles. The Japanese press welcomes America as one of the Allies. The *Yamato* thinks that the declaration of President Wilson in regard to the character of the German Government should make all Germans hang their heads in shame, as well as cause all upholders of justice to redouble their efforts on behalf of so righteous a cause. The Tokyo *Nichinichi* regards America as a country going to war for no political or terriotorial ambition but simply on behalf of public right on the high seas and to uphold justice and humanity. Though her assistance materially is not to be ignored, her help morally must be tremendous. The *Chugai* thinks that the present policy of Germany must lead to placing the Hohenzollerns in the same position with the Romanoff dynasty.

Correction

A correspondent kindly calls our attention to a mistake which inadvertently occurred in the article on Japan'

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new Foreign Minister, published in the April number of the JAPAN MAGAZINE, wherein Admiral Count Togo (then Captain) is referred to as having sunk a British blockade runner, whereas it was a British ship chartered by China, the *Kowshing*, that was sunk during the war with China, or indeed as the first stroke of the war. The mistake was due to a mistranslation which supposed that the ship was under British orders because she was flying the British flag. We were, of course, quite familiar with the *Kowshing* case, but failed to associate it with a case definitely indicated as British in a translation by a Japanese subject. Our correspondent adds that an article taking the same view of the case as did Viscount Motono appeared contemporaneously in the Law Magazine published in London. That notable article, if we mistake not, was from the erudite pen of Dr. Thomas Baty, now Foreign Adviser in the Department of Foreign Affairs, Tokyo.

Japan and India

In a recent number of the *Shin Nippon*, Marquis Okuma's magazine, Mr. Shinobu Jumpei, Japanese Consul-General at Calcutta, gives a very interesting account of his countrymen in India. After alluding favourably to the British policy of education in that country and showing the tendency to overeducation among many Indians, fitting them for positions which they have great difficulty in obtaining after graduation, Mr. Shinobu deals with the various causes of disaffection in India, so far as it appears from time to time, and then says that one of the difficulties of Japanese trade with India is the inferiority of many Japanese manufactures and carelessness shown in regard to filling orders. It is quite a mistake, asserts Mr. Shinobu, to say that any anti-Japanese feeling exists in India. The people of that country, foreigners and Indians alike, are neither pro-Japanese nor anti-Japanese, their feelings being rather impartial, but favourable to the Japanese more than otherwise. And the same applies to the attitude of the British authorities in India. Though the Japanese are not welcomed in India with open arms they are not regarded at all with hostile eyes. Some Japanese entertain the erroneous notion that because they are subjects of Great Britain's Ally they have a right to expect special treatment in India; but it is a not a British characteristic to allow political or even friendly considerations to influence them in their impartial attitude toward commerce and even toward travelers. There might be some ground of complaint if the British authorities in India displayed any antipathy toward Japanese, but Mr. Shinobu avers that he never came across a case of that kind. Because the British authorities have applied to Japanese merchants the same rules in regard to customs and passports in war-time as to other aliens, some have resented it as evidence of lack of friendship, but this is a gross mistake. In India there is really no antipathy to Japanese.

The Spelling of Tokyo

From a valued friend of THE JAPAN MAGAZINE has been received the following note which speaks for itself: "Is it not a little pontifical to describe 'Tokio' as a misspelling? An established spelling has a *locus standi* which only a very clear conviction can displace. 'Tokio' is the magic name under which the romantic sea-side capital of Japan has become endeared to the English-speaking public. If Tokio suggests 'To-kee-oh,' Tokyo

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more certainly suggests 'Tock-yo,' which is lots worse! Also, 'y' at the beginning or in the centre of a word always has a grotesque and ridiculous effect in English, where it is so frequently a final. For this reason I always find Ioritomo, Iarakana, etc. more graceful and appropriate than the forms in Y, and practically the same in sound."

Some Comment

In reference to the above it may be said that we do not deem it a pontifical attitude to follow the highest authorities in the transliteration of Japanese names into English equivalents. The highest authorities we consider to be those scholars who have attained the highest proficiency in both English and Japanese philology. Among these none can take precedence to Professor Basil Hall Chamberlain, who was for so many years professor of Japanese philology in the Tokyo Imperial University, and the late Captain Brinkley, who devoted a lifetime to the study of Japanese linguistics. Both of these decided that 'Tokyo' was the more accurate rendering of the Japanese name into English letters, and the majority of the important dictionaries have followed them. Not only so but the Department of Education, if we mistake not, also recommended this form. The syllable *kyo* which is rather frequent in the Japanese language, must be always better rendered so written than with 'kio' because the latter is more likely than the former to be mistaken for two syllables, 'kee-yo,' while the former, moreover, at the worst can only be corrupted into *kai-yo*, a mistake we have never heard any one make in pronuncing Tokyo, whereas *Toh-kee-oh* is a common mistake among those not familiar with the sound of Japanese names. We can hardly agree that the danger of saying 'Tock-yo' is 'lots worse' than 'Toh-kee-oh,' simply because it is much nearer the correct pronunciation. As to 'y' having a 'grotesque and ridiculous effect' in the middle of a word, it may be said that such ideas cannot be applied to the transliteration of Japanese words, which remain still Japanese unless they can be translated. English spelling is not at all phonetic; but in transliterating Japanese words, or in turning Japanese into *romaji*, one should be careful to follow phonetic use always, so as not to introduce complexities and thus hinder the progress of *romaji* and postpone still longer the desire of English-speaking people to study the language of Japan. In any case, with all due respect, the letter 'y' *does* come frequently in the middle of English words, especially in such participles as trying, crying and so on. There is more, perhaps, to be said for the removal of 'y' from the beginning of Japanese words when romanized, as many Japanese find it difficult to sound that letter before 'e' and say 'en' for *yen*, and 'e' for *ye*; on the other hand they often put 'y' where it does not belong, as in Yebisu for Ebisu and so on. Such practices, however, are mistakes that should not be encouraged. When the preceding word ends in a vowel the 'y' following, though an initial letter, must be very distinctly pronounced or else the enunciation will be quite un-Japanese, as, for instance, in hei-yeki, where 'hei-ieki' would make four syllables where they do not exist. It would seem almost absurd to a Japanese, we imagine, to spell Yoritomo as 'Ioritomo' which would be pronounced I-oritomo, according the rules for transliterating Japanese names into English equivalents. Much rather would the

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Japanese omit the initial 'y' as they do in the word *yen*, and say 'Oritomo,' which connot be regarded as orthographically correct. The distinction we are contending for is preëminently important in such words as *miyo* and *myo*, *kyoku* and *kiyoku* where the significance of the difference between 'i' and 'y' in *romaji* is absolute. Consequently we think that the kana, キョ, should always be transliterated *kyo*, as the Japanese have little respect for 'i' and the English often too much. In regard to the word 'Tokyo,' it may be worth while remarking further that the Century dictionary is quite mistaken; for it not only gives 'Tokio' as the preferred spelling but To-kē-yo as the proper pronunciation, which is obviously erroneous.

Government Sustained at the Polls

The results of the General Election, as was anticipated, returned the Terauchi cabinet with a triumphant majority. The returns show clearly that the people of Japan still vote for character rather than for party, having, indeed, but scant regard for party politics. It was in some degree a surprise, however that the Seiyukai made such a steady gain; and as this party, with a sufficient number of independent members, supports the cabinet, the latter will be assured of a majority of 56, which is quite workable. But the Seiyukai, which is quite an aggressive party, cannot be expected to support for long a cabinet committed to non party government; and no doubt, if the party does not become well represented in the cabinet in time, the Seiyukai will eventually overturn it and form a Seiyukai cabinet. Much depends on the attitude of the Kokuminto and the independent members who really may command the casting vote if they so desire. In any case the situation is such that one cannot expect it to be permanent. For the sake of Japan's foreign policy, however, one cannot but welcome the return of the Terauchi cabinet, which has pledged itself to a conciliatry policy in China, the financial assistance of that country as well as the assistance of the Allies toward a hasty and victorious conclusion of the war.

The Indepedence Of Woman

The women of Japan are coming to play a more and more important part in the nation's activities, even so much so as to be now encroaching on the domain of man. Many positions once occupied by men are now filled by women in almost every section of industrial and business activity. The Imperial Railway Bureau is a department that employs the largest number of women in a clercial capacity, having about 4,000, most of whom are ticket-sellers, cashiers and accountants. But their hours are unconcionably long, being from 8 a.m. to 12 p.m., every other day, at a wage of only 40 *sen* a day. Some 6,000 women are employed in cigar and cigarette factories of the Imperial Tobacco Monopoly Bureau; while many others are used in the Government arsenals. These girls are between the ages of 13 and 20 and receive from 20 to 30 *sen* a day while on probation, which rises to 50 later when taken on permanently. These work nine hours a day with Sundays and national holidays free. In the superior positions of artists, journalists, musicians, teachers, physicians, actresses, teachers of tea ceremony and flower arrangement and typists the number is growing, while clerks in banks and mercantile firms are also being displaced by women. The

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Hypothec Bank alone employs 120 girls; and the Bank of Japan has many. These generally work from 9 to 4, and receive from 10 to 30 *yen* a month, with semi-annual bonuses and daily lunch. The big department stores, of course, employ many girls; while the telephone service is completely in the hands of women. Beginners in the telephone service get 25 *sen* a day, and after seven years or so may rise to 30 *yen* a month. The woman typist gets about 25 *yen* a month at the start and may rise with efficiency to 60 or 70 *yen* a month. If they are stenographers as well, they may command 100 *yen* a month. Women teachers are no better off than girls in shops, though their hours are shorter. Actresses receive the highest wages paid to women in Japan, but their clothes are expensive and so they are financially in no better position than the more humble workers. The lowest salary among them is 50 or 60 *yen* a month, and the highest about 300 *yen*. In journalism women in Japan get from 20 to 50 *yen* a month, according to experience. Story writers among them often make as much as 150 *yen* a month. As yet the number of lady doctors is not large, but what there are, enjoy a large and lucrative practice. Some of the women physicians are employed in hospitals, where they get from 50 to 100 *yen* a month. The number of women employed in such capacities as nurses, governesses, midwives, in drug stores, or as models, dancers, guides, ushers, bar maids, tea-house waitresses, hair-dressers and flower-makers is increasingly large, to say nothing to the more than a quarter of a million employed in cotton and other factories, under no very attractive conditions.

East and West

The *Yomiuri* in commenting on the new doctrine of Asia for the Asiatics says that the general idea has been that the peoples of the eastern continent should unite to check the expanding aggression of the white races in the East, but the paper is convinced that a combination of impotent peoples lacking in progressive ideas would be of little use in protecting either themselves or others. There can be no objection to China and India looking to their internal condition and preparing themselves for the day of independence and self-government, but to advocate the union of all Asiatic peoples under Japan's leadership is only to lead malcontents in India to seek a false refuge, which is not the proper way to promote the interest and happiness of the people of that country. If the Indians are in a condition they do not desire they have only themselves to blame; and it would be a grave mistake to have them fancy that Japan entertained any idea of encouraging them in disaffection. Instead of devoting careful and assiduous attention to exploitation of their great natural resources the Indians have wasted their time by indulging in internal strife and so have come to be dependent on the white races. If they wish to recover autonomy the only way to accomplish it is to fit themselves for such responsibility by showing their ability to develop the natural resources of their country. Plots against their rulers are as much crimes against themselves as against the whites. The earth was not made exclusively for any race or colour, but for those who can best use it and develop it. Japan can have no sympathy with those who would stir up 300,000,000 people to wretched and impossible attempts at gaining an independence for which they are certainly not yet fitted. Those Japanese who try to disseminate Pan-Asian notions and advocate a Monroe doctrine for the Far East are mere impractical theorists who favour agression rather than the salvation of Asia. If an Asiatic federation were formed there is no doubt that Japan would be the best nation to become its leader; but such a

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union at present is no more than a dream. The progress of western nations is due to their superior ability, and the best way to meet it is with equal ability. Lacking this, all talk is futile. It may not, perhaps, be the duty of Asiatic nations to submit to western aggression, but inferior ability must inevitably bow to superior ability. In the final issue it is superior power rather than mere theories or principles that reaches a solution!

Universal Peace

In an important article in the leading review of Japan, *The Taiyo*, Major-General Shomei Nonaka, a retired officer of the army, contends that all the smaller nations of the world are destined to come under the rule of one dominating, all-conquering power, and that in no other way is universal peace possible. Inferentially he concludes that Japan must be prepared to fight for a dominant place in the world or be ready to descend to the rank of a secondary nation under the sway of some great Imperial Power. Though peace is something that every man naturally desires, says the writer, it cannot be expected until the world is a federation under one central authority. The present war must convince any reasonable man of this truth. A ruthless policy of militarist aggression is, of course, dangerous; but so also is a weak policy of sentimental pacificism which ignores the nature of man and the tendency of the times. When militarism spells savagery, pacificism spells decadence. The way to secure peace is not to sing about it but to overcome the disturber of it. Having learned the dreadful experience of neglecting national defence the whole world will devote itself to military preparedness after the war. Side by side with this race in armamental rivalry will go on the campaign for universal peace. But so long as the nature of man is what it is, and codes of honour remain different, permanent peace is impossible; and the strongest power will rule. Universal peace will not be in sight until all nations are inspired by the same ideals of peace. Without some artificial control of population the seeds of war are always ready to sprout. So long as man is willing to devour animals for food so long will be willing to destroy his fellow man who comes in his way. Peace will not come until modern notions of nationality are done away, and the world comes under one federal rule. This is a truth which it should seem impossible to question. The whole history of man is a progress toward centralization of government. The tendency was slow before the appearance of improved means of communication, but now with nothing to prevent annihilation of space and distance the people of the world are drawn closer, and powerful nations will have no difficulty in absorbing smaller ones and bringing mankind toward a unified whole. The relations of the Allies in this great war is the beginning of this federation. The form and nature which the world-federation will take it is as yet impossible to foresee. In the meantime we must realize that the nation that is not able to conquer, will inevitably be conquered. It is probable that there will be some great conquest of the world by some strong, invincible, imperial Power. What Power that will be is not a question that can now be settled. But that it will be the nation that has the mightiest armaments, the most unquenchable imperial ambition, the noblest spirit of loyalty and the deepest spirit of sacrifice, there is no doubt. What Japan has to see to is that she will stand as good a chance as any of playing an important part in the final issue. In view of Japan's glorious history and tradition she should not be content to remain behind any other nation but brace herself manfully and effectively for the rôle she is to play in the ultimate struggle.

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